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A COMPEND  
Of the Controversies  
of RELIGION,  
Wherin TRUTH is confir-  
med, and Error convinced,  
By Authoritie of Scripture,  
Witnessing of Antiquitie, and  
Confession of Parties  
*Most necessarie for all, in this  
Back-sliding Age.*

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By W. G. Minister of God's Word.

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Hieron. lib. 1. adv. Pelag.

*Non enim de Adversario victoriam, sed  
contra mendacium quarimus veritatem.*



ABERDENE,  
Printed by Edward Ra-  
ban. 1627.

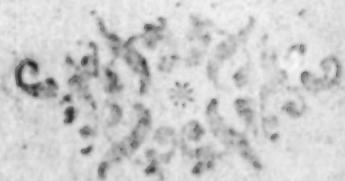
A COMPEND  
Of the Controversies  
of Religion,

Wherein Truth is con-  
fessed, and Error confuted,  
By Authority of Scripture,  
Winning of Arguments, and  
Consensus of Fathers

That may serve for all, in this  
Controversy.

By W. O. Mather of God's Word.

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ABERDEEN.  
Printed by Edward R. S.  
1717.





TO THE RIGHT  
NOBLE, MOST  
worthie of all Honour,  
and truelie Religious,

The Countesse of EINZIE,  
Ladie GORDON, &c,  
MADAME,

**T**HE sedulitie of the emissaries of that Apostaticke Church of Rome, who like the Pharisees of olde, did compasse Sea and Land, to make a proselyte to them-selues, should teach vs, who are Teachers of the Trueth, to bee ashamed to bee lesse diligent in a better Cause, and for a better Master. These are busilie dispersing their Manuels, and sowing their

their Pople and Tares (lyke that  
 wicked Adversarie) secretlie in the  
 LORD'S Field, to draw men from  
 the Trueth: and why then should not  
 wee bee busie by Voyce, and Write  
 also, in sowing the good Seed of the  
 Word, to keepe Men with the Trueth  
 This hath moved mee to pen this  
 COMPEND OF CONTROVER-  
 SIES, which the simplest may un-  
 derstand clearly, the busiest-employes  
 may peruse frequentlie, and the wea-  
 kest memorie may retaine easilie: for  
 it is not unknowne to anye, how our  
 greater Bookes of Controversies,  
 penned by their graue and godlie Au-  
 thors, are neglected for the most part,  
 and thought a tedious Taske, once to  
 reade over: but as for this, each one  
 (who hath but the least care to know  
 or byde by the Trueth) may count  
 but an easie exercise, there-by to re-  
 create them-selues at anye occasion  
 of vacancie. And therefore I haue here  
 in put GOD'S Sword chiefelie

Man

## Dedicatorie.

7

Man's hand, to maintaine GOD'S Cause, and contented with the most selected places onlie in each head of Doctrine; which for the solide securing of the Conscience, in the knowledge of the Trueth, and powerfull convincing of seducing Errorr, as the Gleanings of Ephraim were better than the Vintage of Abiezer; so are these few smooth Stones, taken out of the Brooke of the Booke of GOD, more fit for the little Davids of the LORD'S People, to sling against the fore-head of bragging and blasphemous Errorr, than Saul's vnwealdie Armour, or the wearisome weight of cunning forged reasons, and hudge heape of humane testimonies.

And yet, lest that Antiquitie (where-of Babel's brood causeleslie braggeth) should seeme altogether neglected by vs, or not to make for vs, I haue joyned some testimonies of Fathers, that are clearest

for understanding, shortest for memorie, most punctuall for convincing, and a few of manie, to avoyde tediousnesse.

Where-unto is at last added, for the full triumph of Trueth, the cleare Confession of our Adversarie Partie; that so out of his owne mouth, the wicked servant may bee condemned, and it may be seene what is the force of prevailing Trueth, even our Enemies being Iudges. And so in summe, that there is no point of Papall doctrine, but that First, it is against Scripture: Secondlie, contrarie to the fayth of the primitive Church: and Last, taught, and acknowledged with vs, by the Doctors in the Romane Church it selfe, farre other-ways than the Iesuits now anie-where professe: such is their bragging of Vnitie, or rather the confusion of the speech of those builders of Babel.

Which paines of mine heere-in,  
for

## Dedicatorie.

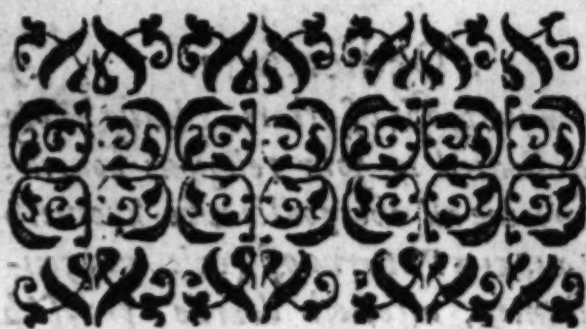
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for the profit of others, I haue hüblly  
dedicated to your religious honour,  
whome all the godlie who knoweth  
you, as a Patterne of zeale, and con-  
stancie, affecteth dearlie, prayseth  
truelie, admireth iustlie, honoureth  
deseruedlie, prayeth for earnestlie,  
and thanketh the LORD for his rare  
Graces bestowed vpon you unfeigned-  
lie, to the great good of his Church,  
and your eternall glorie. Where-with  
also mine heartliest appreciations shal  
joynlie concurre, that the bountifull  
hand of that good GOD, whome in  
the zeale of His Truth, ye haue con-  
stantlie followed, may benep vpon  
your honour, your most noble, and he-  
roicke Husband, and that happie off-  
spring of those hopefull Oliue Plants,  
which the Lord hath giue vnto you,  
all the blessings what-so-ever, that et-  
ther Heaven can afford, or mortalitie  
may bee capable of.

Your Honours most  
humblie devoted,

WILLIAM GVILD.





## TO THE READER.

**C**ourteous Reader, for shortnesse sake,  
and thine ease, I haue of manie places  
of Scripture, adduced these onlie, that  
are most plaine, pithie, and pertinent; and  
succinctlie so touched the same, that I haue  
left to thy iudicious attention, the further pon-  
dering of the same; and that out of them thou  
may see, that Fayth (as Sainct Iude sayth)  
which was once delivered to the Saints,  
and which we should earnestlie contend  
for: as also (as Tertullian sayth, prescrip.  
adv. hzret. c. 32.) That the doctrine of  
the Adversaries beeing compared with  
the Apostolicke, by the diversitie and  
contrarietie of it there-vnto, doeth pro-  
nounce, that it hath for its Author, nei-  
ther an Apostle, nor anie apostolicall  
man. Which for a short instance, their do-  
ctrine, concerning the Word, prohibiting peo-  
ple



## To the Reader.

11

ple the use, or knowledge of Scripture (contrarie to Col. 3. 16.) and concerning the Sacrament, their depriving them of the Cup (contrarie to 1. Cor. 11. 28.) and concerning publicke Service and Prayers, their having the same in an unknowne tongue, (contrarie to 1. Cor. 14.) against all subterfuges, doth most clearlie evince.

As for the Testimonies of Fathers, (keeping the nature of a Compend) I have lyke-wyse alleadged, of a number, a few of the fittest; where-as, (as Augustine sayde to the Pelagians, lib. 2. de nupt. & concupisc. c. 29. If I would haue collected all, it would haue bene too long a worke, and I would seeme, perhaps, to haue had lesse confidence in the Canonick Authorities: or to haue equallie matched, that which is ad pugnam, or victorie, and that which is fittest ad pompam, or triumph together.

And last of all, I haue brought our Adversaries owne Confessions: and so, (as is said, Mai. 19. 2.) I haue set the Egyptian, against the Egyptian; that by their owne grand Champion, Bellarmine, the true verdict may passe on their Religion, who sayth, That is a most sure note of false doctrine, that hereticall Authors agree not amōgst them-selues. (Bell. lib. 4. de Eccles. c. 10. §. adde.)

In all which I haue had that care of agreement of each Text & Testimonie, with their Originall

Originall, that I dare appeale the knowledge and conscience of the most malicious Gaine-sayer of the Trueth there-of: and for facilitating thy paines, I haue by a diuerse Letter from the rest, pointed at those words, where-in (as Sampson's strength lay in his hayre) the force of each testimonie consisteth: Ayming singlie (the Lord knoweth) that (as Ierome sayd to the Pelagians) the Trueth may onlie triumph, and Veritie may haue victorie. And beseeching God so to blesse thy perusall heere-of, to His glorie, & thy good, that His grace may bee found effectiuall to thy conversion, if thou bee contrarie mynded; or to thy further establishing and confirmation, if thou be alreadye a Chylde of the Trueth.

Thine in CHRIST

IESUS,

W. Guild.





A COMPEND OF THE  
*Controversies of Religion.*

CHAP. I.  
OF SCRIPTURE.

I. That the Apocrypha are not Canonicke Scripture, or of Divine authoritie to confirme points of sayth.

1. Authoritie of Scripture.



VKE 24. 27.

And beginning  
at Moses, & all  
the Prophets, hee  
expounded vnto  
them in al the  
Scriptures the

things concerning himselfe.

Not then, That our Saviour comprehendeth all the Scripture of the olde Testament, in Moses and the Prophets, of whom Malachi was the last, as 2. Esdras, 40. is cleare: and therefore Esdras, whom maketh mention of him as last, and the rest of the Apocrypha books that were written after him, are no part of Divine Scripture.

A

Act.

## 14 OF SCRIPTURE.

*Act. 26. 22.* Having then obtained helpe of GOD, I continue to this day, witnessing both to small and great, saying, none other things than those which Moses and the Prophets did say, should come to pass. Marke then, that Paul also comprehendeth all divine Scripture in the words of Moses and the Prophets altogether, alleadged none other thing for confirmation of his Doctrine, but the foresayd Scripture: and therefore did not acknowledge any other apocryphal book to bee of divine authoritie, or fit for that purpose.

*Rom. 3. 2.* Vnto them (to w<sup>ch</sup> the Iewes) were committed the Oracles of GOD. Note therefore That seeing the Apocrypha books were not committed to them, nor ever acknowledged by them, as divine inspired Scripture (as the Papistes themselves confesse, *Bellar. lib. 1. de Purg. cap. 5. ad primum.*) Therefore it followeth that they are not the Oracles of GOD, nor of divine authoritie.

*2. Tim. 3. 16.* All Scripture is given by divine inspiration.

Note then, That the abridgement of



then of another mans worke, and an humane Historie, done by great paynes, (such as the Apocrypha bookes of the Machabees are cōfessed to be, 2. Machab. 23.) is no part therefore of canonicke Scripture.

Againe, 2. Pet. 1. 21. For the propheticie came not in olde tyme by the will of man, but the holie men of God spake, as they were moved by the holy Ghost.

Remarkke then againe, That Scripture was no private taske vnderaken by the will of man, as the Apocryphall booke of the Machabees is formerlie acknowledged. And againe, seeing that the holie spirit spake by them, therefore it followeth, that, that Booke cannot be of the spirits inspiration, wherein the Author sheweth, if hee hath done slenderlie and meanlie, it is all he could attaine vnto, as 2. Machab. 15. 38. hee freelie confesseth: for this were blasphemouslie derogatorie to the holie Ghost, and to the authority of holie Scripture.

And no lesse derogatorie is that place of Ecclesiasticus, 31. 21. against both the modestie of the holie Ghost, and gravitie of Scripture, which sayeth to him that hath eaten immoderatelie, If thou hast bene forced to eate, goe forth, and spew it out,

## 16 OF SCRIPTURE.

out, and thou shalt haue rest there-after

I omit sundrie contradictions know  
Trueth, where-of the Spirit of Trueth 9. M  
could not bee Author, as Tobit 5. at anc  
where the good Angell is made to acco  
which is onlie proper to Satan, and  
evill angels: and against Heb. 1. 14. Nd, l  
hee sayeth, that hee was of a carnall are  
creation, whose nature are onelie to riptur  
created spirits. m 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 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2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654



# CHAP. I. 17

knowledge them not Canonically, *Greg.*  
*19. Moral. in Iob, cap. 17.* Nor doeth  
 at ancient Councell of Laodicea, Can.  
 account them anie wayes as such.

## 3. Confession of Partie.

And, because they are doubtfull, they  
 are not numbered in the Canon of  
 scripture, sayeth Cardinall *Hugo, de S.*  
*190,* in his Prologue on Iosua. The  
 likewise sayeth *Cajetan,* and *Hugo*  
*S. Victore.*

2. That the Scripture containeth all  
 things which are necessarie to salva-  
 tion to know, without Popish Tradi-  
 tions.

## 1. Authoritie of Scripture.

*SALME 19. 7. The Law of*  
*the LORD is perfect, conver-*  
*the Soule: The Testimonie of*  
*LORD is sure, making wise the*  
*people.*

Note then, That Gods worde is called  
 perfect and Sure, (as saint *Peter* also cal-  
 led it, *2. Pet. 1. 19.*) in opposition to  
 the necessitie and nature of Traditions,  
 which are both needlesse and vn-  
 sure, *1. Thess. 2. 2.*

*Greg. Proverb. 30. 6. Adde thou*

## 18 OF SCRIPTURE.

not to his word, lest hee reprove thee, and thou bee found a liar.

Note then, That they are pronounce liars, who accuse Gods worde of imperfection, and therefore would adde therunto vnwritten Traditions in matters of salvation.

2. Tim. 3. 15. 16. 17. And that from a child thou hast known the Scriptures, which are able to make thee wise vnto salvation through fayth, which is in Christ Iesus.

Note then, If the Scriptures alone be able to make vs wise vnto salvation (which is all we neede) wherefore send Traditions?

Againe, vers. 16. 17. Scripture is given by inspiration of God, and is profitable for doctrine, reproofe, correction, and instruction in righteousness, that the man of God may be perfect, throughly furnished vnto all good works.

Note then, This is all that we can seeke what needeth therefore Traditions?

I am

CHAP. I. 19

Iam. 1. 21. Receiue with meeknesse the ingrafted word, which is able to saue your Soules.

Note then, That it alone, is able to doe, all that, which wee can require. So Act. 20. 32. it is sayde to bee able to build vs up by grace heere, and to bring vs to the inheritance of glorie heereafter, and further we cannot wish for.

Gal. 3. 15. Brethren, I speake to you after the manner of men: though it be but a mans testament, yet if it be confirmed, no man disannulleth, nor adderh thereto.

Note then, That it is farre greater impietie to adde to Christs owne Testament, confirmed by His Blood.

The examples also of the Apostles proue this: for as for doctrine, of Saint Paul, it is written thus, Act. 28. 23. That when they had appointed him a day, there came many to his lodging, to whom hee expounded, and testified the Kingdome of GOD; perswading them concerning IESUS, both out of the Law of Moses, and out of the Prophets. And Act. 26. 22. Saying, none other things than those things which the Prophets and Moises did say should come. As hee then taught nothing but that which was contained in Scripture be-

## 20 OF SCRIPTURE.

fore him: so neither should Pastors now teach, but what is contained in Scripture before them: Therefore, Gal. 1. 8. *He is accursed (altho an Angell) that teacheth beside that.* And in disputing, it is sayde, Act. 17. 2. *And Paul as his manner was, went in unto them, and three Sabbath dayes reasoned with them out of the Scriptures.* No word of Tradition. See Apollo's lyke practise, Act. 18. 28. *just conforme heere to.*

In lyke manner, for believing, Act. 24. 14. *This I confesse (sayeth Paul) that after the way which they call Heresie, so worship I the GOD of my Fathers, believing all things which are written in the Law and Prophets. No word then of vnwritten Traditions, which he made a ground of his Fayth.*

So Act. 17. 11. *The Bereans searched the Scriptures daylie, whether these things were so, (to wit, as Paul taught) therefore manie believed.*

Note then, That it was not for anie warrand of traditions that they believed, but vpon warrand of Scripture onlie, that they grounded their fayth.

2. Witnessing of Antiquitie.

**T**He holie and diuine inspired Scriptures, are all sufficient (sayeth Athanasius

# CHAP. I. 21

nasius) for the full instruction of truth,  
Athanas. lib. contra Gentes. Whence also  
sayeth Tertulian, Take from Heretickes  
wherein they agree with Heathens, that  
by Scripture onelie they may debate their  
questions, and they cannot stand. Ter-  
tull. lib. de resurr. carn. cap. 3.

## 3. Confession of Partie.

ALL Doctrines of Fayth and Manners  
(sayeth Bellarmine) which is simplie  
necessarie for all men, are plainlie set  
downe in Scripture. Bell. lib. 4. de verbo,  
cap. 11. §. ultimo.

§. 3. That the Scripture is plaine in all  
things necessarie for salvation to  
know, altho in all places generallie  
it be not alyke perspicuous.

## 1. Authoritie of Scripture.

PSalme 19. 8. The Commn-  
dement of the Lord is pure, en-  
lightening the eyes.

Psal. 119. 105. Thy word is  
a lampe unto my feet, and a light  
unto my path.

Vers. 130. The entrance of thy  
word giveth light, and it giveth un-  
derstanding even unto the simple.



## 22 OF SCRIPTURE.

*Note then,* If that the verie entrance giveth light, and vnderstanding to the simple; then what doeth a daylie progresse? And if the simple get vnderstanding thereby, how can it be so obscure, that the learned onelie should reade the same allanerlie?

**2. Tim. 3. 15.** *From a child thou hast knowne the Scripture.*

*Note.* If children then may attaine to the knowledge of Scripture, then it is not so obscure, that those of perfect age cannot know the same.

**2. Pet. 1. 19.** *We haue also a more sure word of Prophacie, where-to ye doe well in taking heed, as to a light that shineth in a darke place, &c.*

*Note then,* That as a shyning light can not bee called darke it selfe, which illuminateth darke places; so neyther can Gods worde, which illuminateth our darke vnderstandings.

**2. Cor. 4. 3.** *But if our Gospell be hid, it is to them that are lost, in whom the god of this worlde hath blynded their myndes that beleeue not, &c.*

*Note then,* That it is not the fault of  
Scripture



Scripture, that it is hid to anie, more than it is the fault of the cleare Sunne, that a blinde man seeth it not.

2. Witnessing of Antiquitie.

IN those places which are clearlie set downe in Scripture (sayeth *Augustine*) all those thinges are to bee found which contayne both Fayth and Manners, *Aug. lib. 2. de doct. Christiana. cap. 9.* Which *Chrysostome* lykewyse avoweth, saying no lesse, *Homil. 3. in 2. ad Thess.*

3. Confession of Partie.

**B**ellarmino affirmeth, that all doctrines of Fayth and Manners, which are simplie necessarie for all men, are plainlie set downe in Scripture. *Bell. lib. 4. de verbo. c. 11. §. ultimo.*

§. 4. That the Scripture is to bee read by the People: and therefore that the same for that ende should be translated in their vulgar language.

1. Authoritie of Scripture.

**D**Euter. 6. 6. 7. And these thinges which I command thee this day, shall bee in thine heart: and thou shalt teach them diligentlie to thy Children: and shalt talke of them  
when

## 24 OF SCRIPTURE.

*when thou sittest in thine house, and when thou walkest by the way, and when thou lyeſt downe, and when thou ryſeſt vp, &c.*

**Deuter. 29. 29.** *The ſecret things belong to the Lord our God: but theſe things which are revealed, belong to vs, and to our children for ever, that we may doe all the words of this Law.*

*Note then, That the People are bound to know Gods worde, becauſe they are bound to obey Gods word. See in lyke manner, Dent. 17. 18. 19. &c. the booke of the Law commanded to bee read by the King, for the ſame ende that hee may learn to obey the ſame. As alſo (Iſaiah 1. 8.) by the Iudge of the people. And laſt of all, by all ſort of people, as is cleare, Dent. 6. 6. 7. 9. And by this ſubſequent teſtimonie: to wit,*

**Iohn 5. 39.** *Search the Scriptures, for in them yee thinke to haue eternall lyfe, and they are theſe that teſtifie of mee.*

*Thoſe of Berea therefore, Act. 17. 11. They ſearched the Scriptures daylie, whether thoſe things were ſo, teaching all*

all people to follow their example.

*Ephes. 6. 17. Take the sword of the spirit, which is the word of GOD.*

*Note then, That all Christians whatsoever, because all are spirituall warriors, are bidden arme themselves with the Scripture: so that who forbids them the knowledge thereof, they make them naked before their spirituall enemy.*

*Col. 3. 16. Let the word dwell in you plenteously, that thereby yee may teach one another: and be ye filled with knowledge. Col. 1. 9.*

*Note then, That this is farre from popish ignorance, and their forbidding the people to reade the Word of GOD: for so, how can it dwell in them plenteously, and they bee filled with the knowledge thereof?*

2. Witnessing of Antiquitie.

*Chrysostome* speaking thus of the forbidding thereof: It is (sayeth hee) the working of the inspiration of the Diuell, not suffering to looke in the treasure, lest wee should attaine to the riches thereof: What a Pest then is it to thinkethat the reading of the Scriptures belongeth only to Clergie men? *Chrys. hom.*

## 26 OF SCRIPTURE.

2. in *Matth.* Whence hee sayeth then, I beseech you *all that are seculare men*, to get Bibles to your selues, the medicine of the soule: and if ye will not get more, get the New Testament. *Chrys. hom. 9. ad Coloss.* Heere vnto witnesseth also *Theodoret. lib. 5. de curand. grac. affect.*

### 3. Confession of Partie.

**I**T is manifest (sayth Bishop *Epensesus*) by the Apostles doctrine, *Col. 3. 16.* and by the practise of the Church, that of olde the publicke vse of scripture was permitted to people. And so sayth *Alphonfus de castro. verbo. scriptura.*

**§. 5.** That the Scripture is the perfect rule of Fayth and Manners, and the infallible supream Iudge in controversies of Religion.

### 1. Authoritie of Scripture.

**I**Sai. 8. 20. *To the Law, and to the Testimonie, if they speake not according to this word, it is, because there is no light in them.*

Note then, That in Gods worde is the last, supream, and onlie infallible decision to bee had concerning eyther Fayth or Manners: and therefore the sentence of all

# CHAP. I. 27

of all men whatsoever is to bee tryed thereby, and reduced therevnto.

The *Bareans* therefore, *Act. 17. 11.* searched the Scriptures, whether those things were so, that *Paul* taught vnto them, altho an Apostle, and famous for manie miracles also.

*Deut. 12. 8. 32.* And yee shall not doe everie man what is right in his owne eyes: but whatsoever I command you, obserue to doe it. Thou shalt not adde thereto, nor diminish from it.

*Ezek. 20. 18. 19.* But I sayd vnto their Children in the Wildernesse, Walke yee not in the statutes of your Fathers, neither obserue their judgements, nor defile your selues with their Idols. I am the Lord your God, walke in my statutes, and keepe my judgements to doe them.

Note then, That mens traditions, nor ancient custome, is not the rule of faith, nor manners, but onlie the Lords Word.

*Mark. 7. 7. 8.* In vaine doe they worship mee, teaching for doctrines, the traditions of men. For laying



## 28 OF SCRIPTURE.

laying aside the Commandement of God, yee holde the traditions of men.

Matth. 22. 29. Therefore doe yee erre, not knowing the Scriptures, nor the power of God.

Note then, that Scripture is the entire rule of trueth, the ignorance whereof is the cause of error amongst the seduced people.

### 2. Witnessing of Antiquitie.

**T**His cause (sayt Augustine) requireth a judge: and who shalbe judge? let the Apostle bee iudge, because by the Apostle Christ speaketh. *Aug. de gratia, & lib. arb. cap. 18.* Let vs stand therefore to the iudgement of the holie inspyred scriptures (sayth Basill) which God hath set over vs. *Epist. 80. ad Eustathium.*

### 3. Confession of Partie.

**B**asill (sayeth Bellarmine) willeth, that both parties stand to the judgement of Scripture, which none can reject.

§. 6. That the Scripture is not a dumbe Iudge, but that GOD by it speaketh to His Church.

### 1. Authoritie of Scripture.

**I**ohn 5. 39. Search the Scriptures, for in them yee thinke to

haue



# CHAP. I. 29

haue eternall life ; and these are they that testifie of mee.

Note then, That in the same sense, that Christ calleth the Scripture a witnesse, it may bee called a iudge, and in the same manner to pronounce judgement in controversies, as it beareth witnesse. Seeing then a witnesse must haue speech, ( else hee can bee no witnesse ) in that the Scripture then is saide to beare witnesse, it followeth also, that the Scripture after a sort speaketh.

John 7. 42. Hath not the Scripture sayde, that Christ cometh of the seed of David? &c. Lo! speech expressly attributed to Scripture. Againe,

Heb. 12. 5. And yee haue forgotten the exhortation that speaketh to you, as vnto Children, &c.

In lyke manner,

Luke 16. 29. Abraham saith vnto him, They haue Moses & the Prophets, let them heare them. Ergo, It implyeth that their writs doe in a manner speake, seeing that wee are bidden heare them.

Heb. 11. 4. By faith Abell offered vnto God a more excellent sacrifice

### 30 OF SCRIPTURE.

*crifice than Kain, by which he obtained witnes, that he was righteous God testifying of his gifts: and by it hee being dead, yet speaketh.* If *Abell* then being dead, is saide yet to speake by that record of his sayth which is set downe in Scripture; even so may the Prophets and Apostles beeing dead, bee saide lykewise yet to speake by these records of their doctrine of sayth, which is set downe in Scripture, and which is the Christian foundation whereon the Church is built. *Ephes. 2. 20.*

#### 2. Witnessing of Antiquitie.

**G**OD himselfe speaketh to vs by the Scripture, sayeth *Cyrillus Alex. lib. 11. in Iohn. c. 21.* And even Christ himselfe this verie day is crying vnto vs in his Gospels, sayth *Chrysostom. homil. in Psal. 95.*

#### 3. Consent of Partic.

**T**HE scripture therefore (sayeth *Bellarmino*) both by wordes and similitudes everie where cryeth, that a sinner in no sort can dispose himselfe to receiue grace. *Bel. lib. 6. de lib. arb. c. 5. §. huc deniq.*


CHAP.



## CHAP. II. OF THE CHVRCH.

§. I. *That the estate of the true Church  
is not ever visible to all men, and  
chiefly to the enemies thereof.*

1. *Authoritie of Scripture.*

I.  *Ing. 19. 10.  
And Eliah  
sayde, I haue  
bene very zealous  
for the  
LORD of  
Hosts: for the  
children of Israel haue forsaken  
thy covenant, throwne downe thine  
Altars, and slaine thy Prophets,  
and I onlie am left, and they  
seeke my life.*

I aske, Where was then a visible companie of true and publicke worshippers at this time in *Israel*?

And that the like estate of true professors was at one time both in *Israel* and *Iudah*, is evident out of 2. *Chron. 15.*

8. 6.

32 OF SCRIPTURE.

8. and 1. King. 15. 9. the whole Kingdome of *Judah* being idolatrous, in *Asa's* latter reigne, and at the same tyme whole *Israel* being idolatrous vnder *Ieroboam*.

Againe, 2. *Chron.* 28. 24. it is recorded, how at once both *Judah* was altogether idolatrous vnder King *Ahaz*, and the Lords publicke worship vtterlie was abrogated, and at the same tyme *Israel* was even so vnder their Kinges *Pekah* and *Hoshea*.

Of this tyme it is sayde in Historie, 2. King. 17. 16. And *Israel* left all the Commandementes of the Lord their God, and made them molten Images, even two calves, and made a grouse, and worshipped all the hoste of Heaven, and serued Baal. Vers. 18. So there was none left, but the tribe of *Judah* onlie: and *Judah* kept not the Commandementes of the Lord their God, but walked also in the statutes of *Israel*, which they made. And so the Lord reiected all the seede of *Israel*, and afflicted them, &c.

And of this tyme also it is sayde in prophecie by *Ieremie*, (*Ier.* 5. 11.) For the house of *Israel*, and the house of *Judah*, haue dealt verie treacherouslie against mee, sayeth the Lord. And by *Ezechiel* (23. 13.) it is sayde, that these two sisters in their spirituall whoredomes tooke both one way.

Note

## C H A P. II. 33

*Note then,* When both this people, which onelie were then counted Gods Church, made defection with their Kings in common, to the publicke practise of idolatrie onlie, and abrogated the publicke worship of the true God alluterlie, where was then the face of a visible companie of true professours, having a publicke worship? Therefore, Zeph. 3. 12. the Lord sayeth of his true Church, *Then I will leave in the midst of thee an afflicted and poore people, that shall trust in the Name of the Lord.* Which is farre from an outward pompous, and a glorious visibilitie to all.

**Marke 14. 27.** *And Iesus saide unto them, All yee shalbe offended because of mee this Night; for it is written, I will smyte the Shepheard, and the Sheepe shall bee scattered.* I aske then, when this was done, Where was a visible companie to all of true professours to be pointed at?

**Revel. 12. 14.** *And to the Woman were given two Winges of a great Eagle, that shee might flie into the Wildernesse unto her place, where shee is nowrished for a time, and times, and halfe a time, from the face*

*Note*



## 34 Of the CHURCH.

*the face of the Serpent.* This word that our  
the *Romanists* themselves (as *Lyra* and others) interpret to be the true Church lurking vnder persecution, (as *Elias* did three yeares and an halfe in the *Wilderneffe*, where hee was miraculously fed.) I aske then, at this same time, shce could lurke vnder persecution, and yet bee gloriouslie and conspicuously visible to all? Or, *Rev.* 13. 3. When the time of *Antichrists* prevailling, the Earth shall follow the Beast, where shall such visibilitie be? Even now when as the *Rhemists*, on the 2. *Thess.* 2. grant: but a communion in heart onlie and a practise of worship in secret.

### 2. Witnessing of Antiquitie.

Sometimes the Church is not apparent (sayeth *Augustine* :) to wit when wicked persecuters aboute measure rage against her. *Aug. epist.* 80. ad *Hecetium*. Therefore the Church looking forth, as the Moone hath oft times her eclipses, saith *Ambrose*, lib. 4. hexam. c.

### 3. Confession of Partie.

THE confession of our Adversaries is likewise thus, that in the time of *Antichrist*, the communion of Christians in the true Church shalbe onlie in heart and their worship onlie in secret; for sayeth the *Rhemists*, on 2. *Thess.* 2. 3. So

tha

that our difference is not so much in the  
position of invisibilitie, as in the appli-  
cation vnto persons and tymes.

2. That the visible Church of Christian  
professours may erre from the trueth  
in common, both Pastours & people,  
( altho not all and everie one.)

1. Authoritie of Scripture.

Sai. 1. 21. How is the faith-  
full citie become an Harlot?

Ier. 5. 11. For the House of  
Israel, and the House of Iudah,  
have dealt verie treacherouslie  
against mee (sayth the Lord.)

Ier. 2. 8. The Priests said not,  
Where is the Lord? and they that  
handle the Law, knew me not: the  
Pastours also transgressed against  
mee, and the Prophets prophesied by  
Baall, and vvalked after thinges  
that doe not profit. Loe then, what  
a generall Apostasie of all sorts is set  
downe heere.

Againe, v. 26. As the Thiefe  
is ashamed vwhen he is found, so is  
the

## 36 Of the CHURCH.

*the House of Israel ashamed: they their Kinges, their Princes, and their Priestes, and their Prophets: saying to a stocke, Thou art my Father, &c.*  
Beholde then againe: no sort excepted.

*Isai. 9. 16. The leaders of this people cause them to erre: and they that are led of them, are destroyed.*

*Note then, that the leaders in a Church, and people that are led, may both make defection: and so a whole Church, which consisteth of both.*

*Isai. 56. 10. His watch-men are blinde: they are all ignorant: they are all dumbe Dogs, &c.*

*Note then, howe generall a defection may be amongst Teachers in the Church of God: and howe the chiefe Pastoures haue first made Apostasie, let these examples verifie.*

*2. King. 16. 11. And Vriah the Priest built an Altar, according to all that King Ahaz had sent from Damascus, &c. Again.*

*Matth. 26. 65. Then the High Priest rent his garments, saying, Hee hath blasphemed: what neede*

*wee*

they were Witnesses anie farder : &c.

Marke 14.64. Yee haue heard  
his blasphemie. How thinke ye? vvhoe  
&c. all condemned him to bee guiltie of  
death.

Note then, howe grosselie also the  
erie hie-priests vnder the Law erred,  
and the chiefe Pastor that sate in Moses  
chaire erroniously decreeted with his  
whole counsell: the one, in making an  
idolatrous Altar, and erecting idolatrous  
worship: and the other, pronouncing  
the trueth in Christs owne mouth, to bee  
blasphemie, and himselfe worthie to  
die. And therefore, how grossie hee  
had his Church may erre, who preten-  
deth now to bee the Christian High-  
priest, see §. 5.

2. Theff. 2. 3. Let no man de-  
ceiue you, by anie meanes: for that  
day shall not come, except there come  
falling away first, and that man  
of sinne bee revealed, the sonne of  
perdition.

Note then, that in the Christian Church  
great Apostasie from the Trueth is  
re-tolde, before that by the preaching  
gaine of the same clearlie, Antichrist be  
revealed, and made knowne: So that in  
the

### 38 Of the CHURCH.

the tyme of his prevayling, no public exercise shall bee of the true Christian worship, but in secret onlie: and this verie *Rhemists* on this place confesse.

#### 2. Witnessing of Antiquitie.

**A**ND the poyson of *Arrius* (saye *Lyrinensis*) did not onlie infect a part of the Church, but almost the whole world (*Unic. Lyrin. adu. hereses, c. 6.*) So the whole world sobbed, and admired that it was made *Arrian*, as testifieth *S. Iere*

#### 3. Confession of Partie.

**O**F that time when the *Arrian* heresie dominated over the whole world, *S. Jerome* wrote that the ship of the Church was almost sunke, sayth *Gregorie of Valentinian*, *analys. lib. 6. c. 4. §. probatio 4.*

**§. 3.** That the Church of Rome in particular may erre, and as shall be proven, hath erred, by all the particulars ensuing.

#### 1. Authoritie of Scripture.

**R**om. II. 20. Because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but feare.

Note, Now then what greater high mindednesse can the *Romane Church*



## CHAP. II. 39

show, than to say, *shee cannot erre?* and if this were true, what needed her to *fear?* and yet I hope *shee* cannot exeeme her selfe from this Apostolicke exhortation, which is so expresse written to her, and biddeth her *fear*.

Againe, *vcr. 21. 22.* For if God spared not the naturall branches, take heede lest hee spare not thee. Beholde, therefore, the goodnesse and severitie of God: on them which fell, severitie; but towards thee, goodnesse, if thou continue in his goodnesse, otherwise thou also shalt bee cut off.

Note then, that the Apostle sheweth, that the Church of Rome, as well as other Churches of the Gentiles, may fall away from the trueth, and bee cut off from being a true Church: otherwise, if *shee* had infallibilitie, this his exhortation should haue bene altogether needlesse: neither should hee haue spoken doubtinglie after this manner, saying, *if thou continue*: but particularlie excepted her as one, that could not, but continue.

1. Witnessing of Antiquitie.

They haue not *Peters* heritage (saith *Ambrose*) who haue not *Peters* faith.

B 3

lib.

§. 4. That personall succession to the Chaires of true Teachers, priviledgeth not their successours from error.

1. Authoritie of Scripture.

**E**Xod. 32. 21. And Moses saide to Aaron, What did this people unto thee, that thou hast brought so great a sinne upon them?

Loe then, How the verie first siter in the high priest's chaire, falleth filthilie in grossest idolatrie.

2. Kings 16. 11. 16. And Vriah the Priest built an Altar, according to all that King Ahaz had sent from Damascus, &c. Thus did Vriah the Priest, according to all that King Ahaz commanded.

Note

## CHAP. II. 41

*Note then,* That notwithstanding of his succeeding personallie to the office of the high priest-hood, hee performeth all the idolatrous King's commandments, and so foullie erreth.

**Mat. 26. 65.** *Then the high Priest rent his garments, saying, Hee hath blasphemed.*

*Note then,* That the high Priests succession, nor place, freeth him not from erring, in calling CHRISTES trueth, blasphemie.

**Mat. 23. 2.** *The Scribes and Pharisees sit in Moses chaire.*

*But yet.*

**Iohn 7. 48.** *Haue anie of the Rulers and Pharisees, believed in him? Yea, more-over.*

**Mat. 16. 6.** *Then Iesus said unto them, Take heede, and beware, of the leaven of the Pharisees, and of the Sadduces.*

**Verse 12.** *Then they understood that hee bade them not beware of the leaven of the Pharisees, but of the doctrine of the Pharisees and Sadduces.*

## 42 Of the CHURCH.

Note then, That notwithstanding of shall  
their sitting in Moses chaire, they both coun  
rejected Christ, and his truth, and Wora  
taught contrarie falsehood: neither be fore fr  
believing in the Sonne of God themselves, wh  
nor yet truelie teaching the people of The P  
God, concerning their MESSIAS. ledge,

### 2. Witnessing of Antiquitie.

Nicephorus doeth testifie, that Nestor at his  
rius & Macedonius, arch-hereticks, Priests  
succeeded to S. Andrew the Apostle in the  
Church of Constantinople, called before the v  
Byzantium. Niceph. lib. 8. chronol. cap. 6. ing to  
some

### 3. Confession of Partie.

That almost all Arch-hereticks were As  
eyther Bishops or Priestes, sayeth Bel 32.  
armine, Lib. 1. de Pont. Cap. 8. §. 4. sion  
said, T  
again  
on Sic  
shine  
a quye  
shall n  
the sta

§. 5. That the Iewish Church pretended m  
lesse infallibilitie, than the Romane  
doeth: and had farre greater, and  
more particular promises, and ge  
erred.

### 1. Authoritie of Scripture.

AS for the pretence, wee see it se ved:  
downe, Ierem. 18. 18. in thes ther eo  
wordes, Come, let vs devise de Note  
vices against Ieremie: for the Lam such pr  
shal

shall not perish from the Priest, nor  
 Counsell from the Wise, nor the  
 Word from the Prophet. And there-  
 fore from the lyke words in Malachie 2.  
 which the Papists would haue thus,  
*The Priests lips shall preserue know-  
 ledge, and they shall seeke the Law  
 at his mouth,* they gather the High  
 Priest's infallibilitie vnder the Law ex  
 ipso, and conclude the Popes infallibi-  
 lity vnder the Gospell *ex aquo*: allead-  
 ing to the same purpose that of *Deuter-*  
*onomie 7. 10.* In lyke manner.

As for Promises, it is saide, Psal.  
 132. 14. *The Lord hath chosen  
 Sion for an habitation, and hath  
 said, This is my rest for ever. And  
 againe, Isai. 33. 20. Looke vp-  
 on Sion, the citie of our solemnities;  
 thine eyes shall beholde Ierusalem,  
 a quyet habitation: a Tabernacle that  
 shall not bee taken downe: not one of  
 the stakes thereof shall ever be remo-  
 ued: neither shall anie of the cords  
 thereof bee broken.*

Note then, And aske, where ever anie  
 such promises are made vnto Rome: but



## 44 Of the CHURCH.

in the contrarie, a fearfull destruction for  
her grosse idolatrie, is clearlie fore-told  
*Revelation 18.*

And last of all, for praises, it is said  
of *Ierusalem*, and Gods Church there  
*Psal. 87. 3. Glorious things are spoken*  
*of thee, O Citie of God.* But of *Rome*  
the most glorious thing that is spoken  
of her, is, That shee should bee a glorious  
Harlot, *Revel. 17. 4. 18.* And *Theffalonica*  
equalleth her in that which the Apostle  
spake of the faythfull, onelie of his tyme  
in her; and where of the Papists so much  
glorie: which by collation, & inspection  
of the places, is moste cleare and evi-  
dent, *Rom. 1. 8. 2. Thes. 1. 4.*

§. 6. That the VVord of GOD purelie preached ( vnder which the due administration of the Sacraments is comprehended) is the onely cleare and truest note of a true Church.

1. Authoritie of Scripture.

**D**eut. 4. 8. And what Nation is there so great, that hath statutes and judgements so righteous as all this Law, which I set before you this day?

Psal. 147. 19. He sheweth His Word to Iacob, His statutes, and His judgements to Israel: Hee hath not dealt so with anie Nation, &c.

Wee see then, that Gods people was ever differenced from all other nations, and knowne by his word and ordinances, to bee his peculiar Church.

John 10. 27. My Sheepe heare my voyce, and I know them, and they follow Mee.

Note then, Where Christs voyce soundeth, and is believed, and obeyed, there is his Church.

John 8. 31. If yee continue in

B S

My Word

46 Of the CHURCH.

My Word, then are yee My Disciples indeede.

**Act. 2. 42.** *And they continued stedfastlie in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.*

*Note then,* That continuance in Christs trueth, and apostolicke doctrine, with the holie exercise of prayer, and participation of Sacraments, is a cleare note to know a true Church.

**1. Tim. 3. 15.** *Which is the Church of the living God, the Pillar and ground of trueth.*

The meaning whereof the Apostle giveth *Heb. 3. 6.* saying, *Whose house are vvee, if vvee keepe fast the confidence, and the rejoycing of the hope firme to the ende.*

*Note therefore,* That the Church is so called, and knowne to be such, by keeping fast and firme the trueth of Gods Word in profession, and that confidence and hope that it breedeth in our hearts, sure to the ende.

2. Witnessing of Antiquitie.

**T**He Church consisteth not in Walles, but in the trueth of doctrine, (sayth Ie-  
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true fa  
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§. 7.

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ome) so that there is the Church where true fayth is, (*Hierom. in Psal. 133.*) and they are good Catholicks onelie, who follow the right fayth (sayth *Augustine, lib. de vera religione, cap. 5.*)

3. Confession of Partie.

THE confession lykewyse of our Adversaries is thus, The Church consisteth not in men (sayth *Lyra*) in respect of their power or dignitie Ecclesiasticke, or Civill; because manie Princes, and Popes too, haue beene found to haue made defection from the faith. Therefore the Church consisteth in those in whome is true knowledge, and the confession offaith, and the trueth of God. *Lyra in Matth. cap. 16.*



§. 7. That multitude is no note of a true Church.

1. Authoritie of Scripture.

**I.** Kings 19. 10. And Elias saide, I haue beene verie zealous for the LORD of Hosts: for the children of Israel haue forsaken thy covenant, cast downe thine Altars, and slaine thy Prophets, and I, even I, onlie am left, and they seeke my life. I as

## 48 Of the CHURCH.

*I aske then, If a visible multitude was a note here of the true Church in Israel? or the two tribes of Judah being compared with these ten, which of them was the greater multitude? or the whole twelve compared with the whole worlde beside, which of these were manifest? and consequentlie, by the note of multitude, who was the true Church?*

*Isai. 1. 9. Except the Lord of Hostes had left to vs a verie small remnant, wee should haue beene like Sodome, and like unto Gomorrah.*

*Note then, That the true professours are called a verie small remnant: which is farre from being the greatest multitude of men.*

*Ier. 3. 14. I will take one of a Citie, and two of a Familie, and bring you to Sion.*

*Note then, That one of a Citie being the fewest that can bee, that the greater multitude is left vncalled to the truth effectualie.*

*Mat. 7. 13. Enter in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and manie there bee who enter in thereat.*

*Note*



## C H A P. I I. 49

*Note then,* If few enter in at the strait gate, that leadeth to salvation; and manie at the wide gate, that leadeth to damnation: then paucitie should bee rather a note of the true Church, than anie wise multitude; seeing *Rev. 13.* the whole World is saide to follow the beast.

**Luke 12. 32.** *Feare not, little Flocke, for it is your Fashers pleasure to giue to you a Kingdome.*

*Note then,* If Christs Flocke bee little, then multitude is no good note to know the same thereby.

Examples of the paucitie of Gods true Church in the house of *Abraham*, compared with the rest of the world, and of the true professours at Christs Passion, veresie this point.

### 2. Witnessing of Antiquitie.

**T**He multitude of Associates shall no wise show thee to bee a Catholicke, but an Hereticke (*sayeth Ierome, dialog. contra Pelag. lib. 3.*) Therefore where are they that define the Church by multitudes, (*sayeth Gregorie Nazienzen*) and contemneth so the little Flocke of Christ? *Oratione de seipso contra Arrianos.*

### 3. Confession of Partie.

**T**hat time when the Church seemed to lurke (*sayeth Gregorie of Valentia*) being compared with by-gone tymes, it may

## 50 Of the CHURCH.

it may bee found, that the Church was not with the multitude, &c. *Greg. de Valen. analys. lib. 6. c. 4. §. probatio. 4.*

§. 8. That outward glorie and vvorlddie prosperitie, whereby a Church is visible conspicuous to all, is not a marke of the true Church.

1. Authoritie of Scripture.

**Z**eph. 3. 12. I vwill leaue in the midst of thee, an afflicted and poore people, that shall trust in the Name of the Lord.

Notethen, That Gods Church oft times like the 7000. reserved in Israel, or Gods people preserved till their evocation in the midst of Babell, or rather a poore and afflicted companie, compelled oft times to lurke as the woman in the Desart, than to bee ever gloriouslie conspicuous, and visible to all.

Isai. 54. 11. Oh, thou afflicted, tossed vvith tempest, and not comforted; behold, I vwill lay thy stones vvith faire colours, and thy foundation vvith Saphyrs.

Mat. 24. 9. Then shall they deliver

## CHAP. II. 31

deliver you into tribulation, and shall kill you, and you shall be odious to all Nations for my Names sake.

**Iohn 15. 20.** Remember my word that I said to you, The servant is not greater than his master: if they haue persecuted mee, they will also persecute you, &c.

**2. Tim. 3. 12.** And all that will liue godlie in Christ Iesus, shall suffer persecution.

**Acts 14. 21.** Confirming the hearts of the Disciples, they exhorted them to continue in the faith; & that we must with much tribulation enter into the Kingdome of God.

Note then, Out of all the former, that persecution rather, which maketh men lurke, is a note of the true professors of Christ, than worldlie prosperitie, which maketh men to be gloriouslie visible, and outwardlie conspicuous; and that the one estate happeneth farre after than the other to the Church of God.

2. Witnessing of Antiquitie.

**W**Hile Antichrist shall reigne (sayeth Ierome) the Church shall be driven to the

## 52 Of the CHURCH.

to the Desart, and given to Beasts, and suffer what-so-ever the Prophet descrybeth. (*In c. 2. Sophia, in fine.*)

3. Confession of Partie.

**W**EE say not (sayth Gregorie of Valentia) that the Church shall be ever conspicuous, as if wee would haue her ever alike easilie knowne: for wee know, that shee is so tossed, whiles with the waues of Errours and Schismes, and whiles of persecution, that shee is hard to bee knowne to the vnskillfull, that are not prudent to consider of tymes and circumstances of thinges. *Valentia, analys. lib. 6. c. 4. §. propositio 4.*

§. 9. That Miracles are no note of the true Church, neyther personall succession, nor Antiquitie.

1. Authoritie of Scripture.

**D**EUT. 13. 1. 2. And if there arise amongst you a Prophet, or a dreamer of Dreames, and giveth thee a signe, or a vvonder, and the signe or vvonder come to passe, vvhereof hee spake unto thee, saying, Let vs goe after other gods, (vvhich thou hast not knowne) and let

## C H A P. II. 53

*let vs serue them: Thou shalt not  
hearken to the words of that Prophet.*

*Note then, That miracles cannot au-  
thorize false doctrine, nor bee any sure  
note of a true Church, or true teachers  
therein.*

*Mat. 24. 24. For there shall  
arise false christes, and false prophets,  
and shall show great signes and won-  
ders: in so much (if it vvere possible)  
that they should deceiue the verie  
Elect.*

*2. Thess. 2. 9. Whose comming  
(to wit, Antichrists) is after the wor-  
king of Satan, with all power, and  
signes, and lying wonders.*

*Note then, That Antichristianisme is  
advanced by miracles in the latter times;  
and therefore they can bee no sure note  
of the true Church; but rather a cleare  
note of the false Church in the latter  
tymes.*

*As for Succession, it is already spoken  
of, §. 4: That it can bee no note (ex-  
cept it were in true doctrine:) For so the  
high Priest, and erroneous Pharisees,  
who persecuted Christ and His Apo-  
stles, should haue bene the true Church;  
having their succession from Aaron, and  
sitting*



## 54 Of the CHURCH.

sitting them-selues in *Moses* Chaire.

Neyther can *Antiquitie* nor *Duration* bee a note of the true Church; for with the verie first Preaching of the Gospell the misterie of iniquitie began to worke, 2. *Thess.* 2. 7. And for *Duration*, it shall last to the ende of the worlde, and haue some beeing: for so the Apostle testifieth, 2. *Thess.* 2. 8. That, that man of sinne, *Antichrist*, shall piece and piece bee consumed by the breath of the *LORDES* Mouth; but shall bee vtterlie destroyed with the brightnesse of His coming onelie.

### 2. Witnessing of Antiquitie.

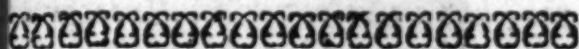
**T**He Church is not made manifest to bee Catholicke (sayeth *Augustine*) because miracles are done in her, *de unit. Eccles.* cap. 16. Yea, they are more to be found amongst them who are false Christians (sayeth *Chrysostome*) beeing lying wonders. *hom.* 19. in *Matth. operis imperf.*

### 3. Confessiou of Partie.

**T**hey would bee rather an hinderance now-a-dayes, (sayth the Iesuit *Stella*) than anie wayes an helpe to adduce men to the trueth, in *Luc.* 11. p. 64. So also sayeth *Stapleton*, *prompt. morale in dominic.* 24. *post Pentecosten.* Not onelie for the greater tryall of the faythfull, may *Antichrist*, & his nearest fore-runners, worke true miracles: But what-so-ever other heret

## CHAP. II. 55

Heretickes, (sayeth hee) as inchanters also doe by Gods permission. And therefore he sheweth, that in the Ecclesiasticall historie we reade, that the *Novatian* Heretickes wrought miracles in Christs Name. And the *Donatistes* vaunted greatlie of their miracles against *Augustine*: to whome hee answered, *de vnit. Eccles. cap. 16.*



## CHAP. III.

### OF PETER, AND THE Popes Supremacie.

§. 1. That Peter had no supremacie of power over the rest of the Apostles: and consequentlie that his pretended successor should claime none over their successors anie where.

1. Authoritie of Scripture.



MARK 9. 35.

And hee sate downe, and called the twelve, and sayeth vnto them, If anie man desire to bee

56 OF PETER, &c.

bee first, the same shall bee last of all, and servant of all.

Mat. 20. 25. Yee know that the Princes of the Nations exercise dominion over them; and they that are great, exercise authoritie upon them: but it shall not bee so amongst you; but whosoever will bee great amongst you, let him be your servant.

Note then, That Christ decydeeth not the controversie in Peter's favours; telling that hee had made him chiefe, or was to make him: but forbiddeth anie supremacie of jurisdiction one over another, unto them all alike. In like manner.

Mat. 19. 28. In the regeneration, when the Sonne of Man shall sit in the Throne of His glorie, yee shall also sit (sayeth Christ) upon twelve Thrones, judging the twelve Tribes of Israel.

Note then, That there is not a word heere of one throne for Peter above the rest; but twelve thrones, and equall judging, designing equall authoritie: even as they are all alike called the foundation of the Church, Ephes. 2. 20. and so not Peter alone, nor anie pretended successour.

1. Pet.

# CHAP. III. 57

1. Pet. 5. 1. *The Elders which are amongst you, I exhort, who are also a fellow-elder, and a witness of the sufferings of Christ, &c.*

Remark then, That these humble stiles and manner of exhorting others, is farre from the proud claime of Papall jurisdiction over all men, and these haughtie titles that the Bishop of Rome presumptuously usurpeth.

Acts 8. 14. *Now when the Apostles that were at Ierusalem heard that Samaria had received the Word of GOD, they sent unto them Peter and Iohn.*

Note then, Peter's submission to his fellow-brethren, pleading no exemption or priviledge of supremacie, nor imputing to them anie saucinesse, as the Pope would doe to other Bishops, if they presumed to send him in lyke sort to preach in anie forraigne Countrey.

Gal. 1. 1. *Paul, an Apostle, neither of men, nor by man.*

Note then, That hee disclaimeth the having of his Apostolicke power anie wayes of Peter, as Superiour, nor anie other power, as the following words testify.

Gal.

58 OF PETER, &c.

Gal. 2. 6. 11. *They that seemed to bee somewhat in conference added nothing to mee: but when Peter was come to Antioch, I withstood him to the face*

Remarke then, How farre this facte Pauls crosseth the supremacie: and if Bishop would bee well intreated, the now so publickly would withstand the Pope to his face in lyke manner.

Verse 9. *And when James Cephas, and Iohn, who seemed to bee pillars, perceived the grace which was given to mee, they gaue to mee and Barnabas the right hand of fellowship.*

Note then, That Peter is heere ranked after James, and all three are equally called pillars, and receiveth Paul and Barnabas as companions alway; Paul witnessing elsewhere, that hee was inferior to none of the Apostles: which maketh plainlie against Peter's supremacie aboue all the rest as their head in authoritie.

Remarke then, by all the former places: First, That Christ never gaue any supremacie of iurisdiction to Peter, aboue the rest of the Apostles; but a lyke



# CHAP. III. 59

forbad it to all. Secondlie, That *Peter* never claymed anie such, as both his Scripturall Titles, and his actions make cleare. And thirdlie, That the rest of the Apostles never acknowledged anie such: which as well their speeches, as their deedes, make manifest. And so consequentlie, That his pretended Successours wrongfullie vsurpe the same.

And if anie might challenge the largest charge, or jurisdiction to bee called *Univerfall Bishop*, it was *Paul*; vnto whom was committed the *Gentiles*; and who sayeth, *2. Cor. 11. 28.* that hee had comming vpon him daylie the care of all the Churches.

## 2. Witnessing of Antiquitie.

TO this our doctrine against *Peter's* supremacie over the rest of the Apostles, *Antiquitie* thus witnesseth: The rest of the Apostles (sayeth *Cyprian*) were the selfe-same that *Peter* was, endewed with a-lyke fellowship, both of honour and power. *lib. de unit. Eccles.*

## 3. Confession of Partie.

CHRIST would not haue the rest of the Apostles subject to *Peter*, (sayth *Caetan*) but all a-lyke, as Brethren. *comment. p. 278. cited in iudice errarum Caetan a Catharino.*

§. 2. Thus

§. 2. That the Pope is not the Head or husband, and foundation of the Church, as the Papists holde, (Bellarm. lib. 2. de pontif. cap. 31.) and therefore that all men are not bound to bee subject to him.

1. Authoritie of Scripture.

**E**phes. 5. 23. For the Husband is the Head of the Wife, even as Christ is the Head of the Church, and is the Saviour of the Bodie.

Note then, That as an Husband will bee onlie Head, and haue no substitute in his place, with his wife, vnder him: no more will Christ (who is a jealous God) haue anie other Head, or Husband over His Church, vnder Himselfe.

Note also, That hee that is the head of his Church, is the saviour of the bodie: which seeing the Pope dare not take vpon him, neither should he the stile of head, that doth import the same.

Eph. 4. 4. There is but one bodie: Therefore but one head. Where note, That the Church is not a perfect bodie, having an head of its own, beside Christ;  
but

## CHAP. III. 61

but Christ and His Church maketh vp  
a perfect bodie; Hee beeing the onelie  
Head, and the Church His Members.

2. Cor. 11. 2. For I haue es-  
poused you to one Husband, that  
I may present you as a chaste Virgine  
to Christ.

Note, That hee sayeth to one, and not  
to two; for so the Church should not  
bee thought a chaste spouse to Christ  
onelie.

John 3. 29. Hee that bath the  
Bryde, is the Brydegrome: but the  
friend of the Brydegrome, who stan-  
deth and heareth him, rejoyceth with  
joy for the voyce of the Brydegrome.

Note, That Iohn maketh one onelie  
Brydegrome, as there is one onelie  
Bryde: and, that none can bee called  
Brydegrome, but that one, who oweth  
the Bryde: hee him-selſe (alho the grea-  
test amongst the sonnes of women) and  
all others, beeing but friendes onelie of  
the Brydegromes, but not having right  
to the Bryde her-selſe.

1. Cor. 3. 11. For other Foun-  
dation can no man lay, beside that  
which is layde, which is CHRIST  
IESVS.

C

Ephes

62 OF PETER, &c.

Ephes. 2. 20. Built upon the foundations of the Apostles & Prophets, Iesus Christ Himselfe being the chiefe corner stone.

Note then, That anie one, can never be called the foundation of the Church, but Christ alone: and as for others, the whole Prophets and Apostles are called so in common, in respect of their doctrine, and not of their persons: and they onlie themselues are so, but neither one of them aboute the rest, nor yet anie successour.

2. Witnessing of Antiquitie.

**T**O this our doctrine, that the Pope is not the head, husband, and foundation of the Church, testifieth Antiquitie: It is Satanicall pryde (sayeth Gregorie) by an arrogant title of Head, to subject so all Christs members to one man, which doe coheyre to one onelie head Christ Iesus allanerlie. lib. 4. ep. 36. where hee sheweth also the stile of Universal Bishop, to bee alyke Satanicallie prowde, and altogether Antichristian: which he, nor none of his predecessours would ever accept, nor vse. Adde heere vnto likewise the decree of that famous Councell of Chalcedon, against vniversal supremacie, Concil. Chalc. A.D. 451. Next for the title of Husband: if thou bee the friend of the Brydegroome (sayeth Bernard

# CHAP. III. 63

ward. Epist. 237.) call not his beloved spouse, thy chiefe one, but his; challenging nothing as proper to thee over her: except it bee that if necessitie so require, thou oughtest to giue thy lyfe for her: and if Christ haue sent thee, thinke that thou art not come to bee served, but to serue.

## 3. Confession of Parties

AND last, for the stile of *Foundation*: When in holie Scripture (sayth Pope Gregorie) in the singular number a foundation is spoken of, there is none other designed to be such, but Christ Himselfe allanerlie, in 38. *Iob. cap. 9.*



C 2 CHAP.





CHAP. III.  
OF THE CHVRCHES  
Right Worship.

§. I. That Prayers, and all publicke worship,  
should bee in a language knowne to  
the people.

1. Authoritie of Scripture.

I.  Orint. 14.  
7. And even  
things without  
life, gi-  
ving sound,  
whether pipe  
or Harpe, ex-

cept they giue a distinction in the  
soundes, how shall it bee knowne  
what is piped or harped?

Verse 9. So likewise you, ex-  
cept yee utter by the tongue words  
easie to bee understood, how shall  
it bee knowne what is spoken? for  
ye shall speake into the Aire.

Verse 11. Therefore, if I know

# CHAP. IIII. 65

not the meaning of the voyce, I shall be unto him that speaketh a Barbarian; and hee that speaketh, shall bee a Barbarian to mee.

Verse 15. What is it then? I will pray vwith the spirit, and I will pray with the understanding also: I will sing vwith the spirit, & I vwill sing vwith the understanding also.

Verse 16. Els vwhen thou shalt blesse vwith the spirit, how shall hee that occupieth the rowme of the vnlearned, say, Amen, at thy gi-ving of thanks, seeing hee under-standeth not vwhat thou sayest?

Verse 18. I thanke GOD, I speake more tongues than yee all, yet in the Church I had rather speake five vvordes vwith understanding, that by my voyce I might teach others also, than ten thousand vvords in an vknowne tongue.

Note then, That this doctrine & choise of Paul's, is furre from the popish pra-aise of their Matins, and Masse-mumbling, which they vse in Latine.

## 2. Witnessing of Antiquitie.

**I**F yee meete together (sayeth *Ambrose*) for the edifying of the Church, then those things should be saide which the hearers may vnderstand: for what profiteth it that one should speake with a tongue which him-selfe onlie vnderstandeth? and hee that heareth profiteth not there-by. *Amb.* in 1. Cor. 14. The same also doeth *Chrysostome* affirme, *Hom.* 18. in 2. ad Corinth: and *Augustine*, on *Psal.* 18.

## 3. Confession of Partie.

**O**Vt of this doctrine of *Paul's* (sayeth *Cardinall Cajetan*) it is collected, That it is better for the edifying of the Church, that publicke prayers, which are saide in the peoples hearing, be said in a vulgar tongue, knowne to the people and clergie, rather than in *Latine*. *Cajet.* in 1. Cor. 14.

§. 2. That *Christ* is our onlie Mediator in Heaven: and that to Him, and by Him onlie, wee should goe to GOD.

## 1. Authoritie of Scripture.

**1. Tim.** 2. 5. For there is one GOD, one also Mediator betweene God and men; the Man **CHRIST IESVS.**

Note

# CHAP. III. 67

Note then, As hee maketh not two sorts of gods, but one God; so hee admitteth not two sorts of mediators in Heaven, but one Mediator onlie.

Eph. 2. 18. For through Him, wee both, haue an accesse by one Spirit vnto the Father.

Heb. 7. 25. Wherefore He is able also to saue them to the uttermost, that come vnto God, by Him-selſe: seeing Hee ever liveth, to make intercession for them.

Note then, That by Him-selſe, and not by others, hee will haue vs come to GOD.

1. Iohn 2. 1. If anie man sinne, wee haue an Advocate with the Father, Iesus Christ the righteous; and Hee is the propitiation for our sinnes.

Note then, That to bee our Advocates, the Saints must also bee our propitiation: which seeing none is but Christ onlie, therefore Hee onlie is also our advocate allanerlie.

2. Witnessing of Antiquitie.  
AS for all Christian men (sayeth Augustine) they commend each another

## 68 Church worship.

ther in their prayers to God: but hee for whom no man prayeth, but hee himselfe for all men; this is the onelie and true Mediator, Christ Iesus. *Aug. lib. 2. contra epist. parmen. c. 8.* Yea, what is so proper to Christ (sayeth *Ambrose*) as to bee the Advocate of his people, at the handes of God his Father

§. 3. That the Saints are not to bee invocated, but GOD onlie.

1. Authoritie of Scripture.

**R**om. 10. 14. How then shall they invoke Him, in whom they haue not believed?

Note then, That seeing wee must be- lieue onlie in God, (therefore saith Christ *Iohn 14. 1.* Yee beleeue in God, be- lieue also in mee:) therefore also we must only invoke or in-call vpon God. For cursed are they who trusteth in the creature. *Ier. 17. 5.*

**Rom. 8. 15.** For yee haue not received the spirit of bondage againe to feare; but yee haue received the spiri- of adoption, vvhich by vvhich cry, Abba Father.

Note then, That being Gods adopted



# CHAP. III. 69

sonnes, wee are exhorted not to feare to goe to Him, as to a loving Father: and that the spirit of grace in our hearts, teacheth vs to cry, or in-call vpon none other, but vpon God, who is our Father.

*Luke 11. 2. And Hee saide to them, When yee pray, say, Our Father, which art in Heaven, &c.*

Remarkethen, That Christ directeth vs, onlie to pray to God.

*Psal. 50. 15. Call vpon Mee in the day of trouble: I will deliver thee, and thou shalt glorifie mee.*

Loe, Gods owne precept to in-call vpon Him, with His gracious promise of granting our Prayer, to encowrage vs: and that to Him onlie belongeth there-ligious worship, both of Prayer and Prayse.

2. Witnessing of Antiquitie.

[T is cleare then, (sayeth *Athanasius*) that the Patriarch *Iacob* coupled none other in his prayers with God, than this Word, which hee therefore calleth the Angell, because hee onelie revealeth his Fathers will. *Athanasius contra Arrianos, oratione 4.* Solykewyse sayeth *Augustine*, the names of the Sainctes are in their owne order rehearsed amongst vs, but not invocated by vs. *Aug. lib. 22. de ciuit. Dei, cap. 10.*

§. 4. *That the Saints know not our hearts, nor our particular necessities; and therefore are not to bee prayed vnto.*

1. *Authoritie of Scripture.*

I. **K**ings, 8. 39. *Then heare thou in heaven, thy dwelling place, and forgive, and giue to euerie man according to his wayes, whose heart thou knowest: (for thou, even thou onelie, knowest the hearts of all the children of men.)*

*Note then, That hee who heareth in heaven, must know the heartes, and the sinceritie there-of: which seeing the Sainctes doe not, but God, even God onelie; therefore they heare not, nor can not receiue our prayers.*

Rom. 8. 27. *And hee that searcheth the hearts, knoweth what is the minde of the spirit, &c.*

*Note then, That hee must know the heart, and the sinceritie of prayer flowing there-fra, on whom wee must call; (seeing manie tymes neither is our distresse visible, nor our prayers vocall) but God onelie knoweth the heart,*

2.chron.

2. Chron. 6. 30. For thou onelie knowest the heartes of the children of men, sayeth the Scripture: therefore God onlie is to be in-called vpon.

2. King. 22. 19. Because thine heart was tender, & thou humbledst thy selfe before the Lord, when thou heardest what I spake against this Place, &c. therefore I haue also heard thee (sayeth the Lord.)

Loe then, In Prayer that the LORD looketh to the disposition of the heart: which disposition seeing Hee onelie seeth, and heareth vs accordinglie; To Him therefore onelie must bee put vp our prayers.

Isai. 63. 16. Doubtlesse, Lord, thou art our Father, tho Abraham bee ignorant of vs, and Isaac acknowledge vs not, &c.

Note then: If Abraham, the Father of all the Faythfull, bee ignorant of the necessities of his children on earth; how much more are other Saincts, of the essayres of their fellow-brethren heere?

Iob, 14. 21. His sonnes come to honour, and hee knoweth it not: (speaking of the dead) and they are brought low, but hee perceiveth it not.

Eccl

## 72 Church worship.

Ecclesiastes, 9. 5. *The living know, that they shall die; but the dead know not anything:*

(to wit, of the worlde, or worldlie affaires, as the popish Doctors, *Lyra* and *Ferus*, expound.) Where-vpon it followeth, that they are not to bee invocated.

### 2. Witnessing of Antiquitie.

**T**HERE are the soules of the dead (sayeth *Augustine*) where they see not what things are done or befalleth in this lyfe to men. And againe, the Prophet saith, Thou art our Father; for *Abraham* hath not knowne vs, and *Israel* hath bene ignorant of vs. If so great Patriarchs then (sayth hee) knew not what befell this people, begotten of themselves, &c. How are the dead mixed in now to know the affairs and actions of the living, to helpe them there-in? *Aug. de cura pro mortuis.*

### 3. Confession of Partic.

**N**othing of this was delivered or taught (sayth *Eckius*) in the Scriptures of the *Olde Testament*: and in the *New Testament* also, the Apostles nor Evangelists neither by word nor writ, tradition nor Scripture, left anie such thing behinde them, that the Sainctes should

should be prayed vnto. *Eckius in enchiridion, de ueneratione sanct.* So that for *Antiquitie*, from the beginning it was not so: (*Matth. 19. 8.*) for *Authoritie*, it is not requyred by God at our handes: (*Isai. 1. 12.*) and for *Securitie*, it is not of faith, as is prescrybed, *Iames 1. 6.*

§. 5. That no religious service, (which the Papists call *Dulia*,) should be giuento any creature, whether *Saint* or *Angell*; but to God only.

1. *Authoritie of Scripture.*

I. SAMUEL, 7. 3. Prepare your heartes vnto the Lord, and serue Him onlie.

Note then, That all religious service is proper to God onelie, as His prerogative Royall, and due to no creature.

Rom. 7. 6. But now wee are dliuered from the Law, that being dead wherein we were held, that wee should serue Him in newnesse of spirit.

Note heere, That our whole worship of God, and ductie to Him, is called

Seru



74 Church worship.

*Service, or a Religious Dulia, due onelie to the holie Trinitie.*

**Coloss. 2. 18.** *Let no man beguile you of your rewarde, in a voluntarie humilitie, and worshipping of Angels; intruding in those thinges which hee hath not seene, vaynlie pufte vp with his fleshlie mynde.*

*Note then, That anie worshipping of Angels, is expresselie forbidden, as an idolatrous practize, able to depryue vs of our rewarde of eternall lyfe; and where-of there is neyther example to be seene in the godlie, nor warrand in God's worde: but which is a doctrine proceeding from a vayne, and pufte vp fleshlie mynde; that thinketh everie thing good in God's worship, that it selfe devyseth, having a shew of wisdom and humilitie.*

**Revel. 22. 8.** *And I Iohn saw these thinges, and heard them: and when I had heard and seene, I fell downe, to worship before the feete of the Angell, which*

which shewed mee these things.

Vers. 9. Then sayeth hee vnto mee, Doe it not, for I am thy fellow-servant, and of thy Brethren the Prophets, and of them which keepe the sayinges of this Booke: *Worship God.*

*Note then, That the Angell refuseth all religious service, and worship, because such is not due to be given by one servant to another: but by all the fellow-servantes, to their common Master: to whom therefore the Angell directeth it, saying, VVorship GOD.*

2. Witnessing of Antiquitie.

**W**EE honour the Saints with *Loue*, but not with *Service*, sayeth *Aug. de vera relig. c. 55.* therefore he truely keepes the truth, who worshippeth not the creature, but the Creator (sayeth *Cyrillus*) and serveth Him onlie. *Cyrill. Alex. lib. 1. 2. Thess. c. 1. & lib. 2. c. 1.*

3. Confession of Partie.

**M**anie Christians (sayeth *L. Vives*) worship no otherwise the hee and shee Saints, than they doe God himselfe: neither see I (sayth he) in manie things what difference there is betweene their opinion

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opinion of the Saints, & that which the verie *Hearthen* had of their gods. *Vives in August. de civit. Dei, lib. 8. c. ult.*

§. 6. That no religious worship is due to the *Virgine Marie*, which the *Papistes* call *Hyperdulia*.

1. *Authoritie of Scripture.*

**I** *Erem. 44. 17. But wee will doe certaynlie what-so-ever goeth foorth of our owne mouth, to burne Incense to the Queene of Heaven, and to poure out drinke offerings to her, as wee haue done, wee and our Fathers, &c. For then wee had plentie of Victuals, and were well, and saw no evill.*

*Remarkethen:* If this o'de idolatrous fashion bee not the verie alyke as the practise of Poperie, and their pretence now: who contrarie to God's worde, will worship the *Virgine Marie*, as *Queene of Heaven*, and make offerings to her, because their fore-fathers did so, and that then it was a good worlde with them:

them: and therefore are guiltie of alyke Idolatrie.

Matth. 2. 11. *And when they were come into the house, they saw the Chylde, with Marie his Mother, and fell downe, and worshipped him.*

*Note then,* That no word is that those wise men worshipped her lykewyse, being moved by the Spirit of God, to doe what they did; and by the same Spirit, to omit, what they omitted.

2. Witnessing of Antiquitie.

[IF God will haue the Angels not to bee worshipped, how much lesse her that was borne of *Anna*? &c. And againe, Al-bee-it the tree bee pleasant to the sight (sayeth the same *Epiphanius*) yet it is not for meat: and al-be-it *Marie* be most faire, and pleasant, and holie, and honoured, yec not to bee worshipped: therefore let her bee had in honour, but let the Lord onlie be worshipped. *Epiph. lib. 3. herej. 79.*

3. Confession of Pattie.

[Tis come to that [sayeth *Cassander*] that Christ now reigning in heaven, is made subject to the *Virgine Marie*, as it is sung in some Churches, *O happie Mother*

ther, who expiateth our finnes; by the authoritie of a Mother, command thy Sonne. Cassand. consult. art. 21.



## CHAP. V. OF IMAGES.

§. 1. That it is not lawfull to represent GOD by anie Image, as the Papiſts doe by the image of an olde man.

1. Authoritie of Scripture.



Xod. 20. 4.

Thou shalt not make to thy selfe anie graven image, nor the lykenesse of anie

thing, that is in Heaven aboue, nor in the earth beneath, nor in the waters vnder the earth.

Note then, That when they make God lyke



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lyke an olde man, they liken Him to that which is in the earth beneath, against God's Commandement.

Deut. 4. 15. 16. Take therefore good heed to your selues, for yee saw no manner of similitude on the day that the LORD spake to you in Horeb, out of the midst of the fire: Lest yee should corrupt your selues, and make you a graven Image, the similitude of anie figure, the lykenesse of a male or female.

Loe then, how carefull the Lord was for preventing this error.

Isai. 40. 18. To whom will yee liken GOD? or what lykenesse will yee compare vnto Him?

The Papist would answere, We will liken Him to an Olde Man.

Rom. 1. 23. And they changed the glorie of the incorruptible GOD, into the similitude of a  
corr

*corruptible man.*

*Remarke then, how the Olde Idolaters, and the newe Romanists, jumpe heere in one.*

2. Witnessing of Antiquitie.

**I**T is not to bee passed by (saith *Origen*) that the Apostles speach not onlie rebuketh them who worship Idoles; but that they are to bee accounted amongst the heretickes, called *Anthropomorphita*; who setting vp in the Church the bodilie image of a man, calleth that the image of God. *Origen*, in *Rom.* 1. 23. yea, it is extreame follie and wickednesse (sayeth *Damascen*) to represent that which is invisible and incorporeall, and can neither bee circumscrib'd nor figured. *Damasc.* lib. 4. de orthod. fide, c. 17.

3. Confession of Partie.

**B**Ut vnto the true God, who is incorporeall, no corporeall image can bee formed, as sayeth *Damascen*, &c. Thus speaketh *Aquinas*, part. 3. *quæst.* 25. art. 3.

§. 2. *That no Adoration is to bee given to Images, ( as the Papiſts teach: See Bellarmine, lib. 2. de reliq. c. 21.) nor no ſigne thereof.*

1. *Authoritie of Scripture.*

**EXod. 20. 5.** *Thou ſhalt not bow downe to them, neither worſhip them.*

*Note then, That bowing downe is forbidden; as well as worſhipping.*

**Levit. 26. 1.** *Neither ſhall yee ſet vp anie image of ſtone in your land, to bow downe to it, for I am the Lord, your God.*

*Note therefore, That as all religious worſhip is due onlie to God, ſo all religious bowing of the knee, as a token of that worſhip, is onelie due to God; and therefore forbidden to bee given to images.*

**Rom. 11. 4.** *I haue reſerved vnto My ſelfe ſeaven thouſand men, who haue not bowed the knee to the image of Baal.*

*Note*

*Note then, That the Lords true worshippers will not bow their knee to an image: for to doe so, except to God onlie, is palpable idolatrie.*

**Rom. 14. 11.** *For it is written, Everie knee shall bow to Me, and everie tongue shall confesse to God.*

If prayer then belong not to deafe images, nor confession of sinnes; so neither doeth religious kneeling, but onlie to God alone; and so not to blind idoles.

**Eph. 3. 14.** *For this cause (sayeth Sainct Paul) I bow my knees to the Father of our Lord Iesus Christ.*

*Note then, That hee exhibiteth religious kneeling, as due onlie to God.*

2. Witnessing of Antiquitie.

**BY** Scripture testimonies it is to be showne [sayth *Gregorie*] that it is not lawfull to worship what-so-ever is made by the hand of man: (and thereafter hee sayeth) and therefore eschew, by all meanes, the adoration of images.

*Greg. lib. 9. Epist. 9. ad serenum.*

3. Confess

## 3. Confession of Partie.

**A**S for the worship of images (sayth *Polydorus*) not onlie those that are not of our religion, but as *Sainct Ierome* testifieth, all the ancient Fathers almost, condemned the same, for feare of idolatrie. *Polyd. virg. lib. 6. de invent. verum,* c. 13. Neither is that a reason worthie, which is obruded by some (sayth their owne *Cassander*) that they giue that honour, not to the images, but to those whom they represent: for this colour of excuse, the verie Pagans had. *Cassand. consult. art. 21.*

§. 3. That the practise of ~~the~~ olde Idolaters, and new Romanists, jumple agree.

## 1. Authoritie of Scripture.

**D**Eut. 27. 15. Cursed bee the man that maketh anie graven or molten image, an abomination to the Lord, the worke of the hands of the crafts man, and putteth it in a secret place: and all the people shall say, So bee it.

Now



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Now, How manie such are made, and set vp in secret corners amongst the Papists, no man but knoweth.

*Ierem. 10. 4. 5. They decke it with Silver and Golde: they fasten it with Nayles and Hammers, that it moue not.*

Even as the Papists doe their rich Images, aboue their Altars, and Church doores.

*Verse 5. They are vpright, as the Palme tree, but speake not; they must needs be borne, because they cannot goe, &c.*

Even as the Papists Images and Reliques are borne in their sollemne Processions.

*Verse 5. Feare them not, for they cannot doe evill, nor is it in them to doe good.*

A Papist would hardly belieue this, that will goe so farre in pilgrimage to the Image of our Ladie of Loretto; which (as they say) hath done so much good, and so manie Miracles.

*Ier. 11. 13. According to*

the number of thy Cities, were  
thy gods, O Iudab; & according to  
the number of the streets of Ie-  
rusalem, haue yee set vp Altars,  
to the shamefull thing, &c.

Note then, How iustlie this may bee  
saide of Poperie, who appoint to euerie  
Citie, a patron Saint, whom they wor-  
ship, as the tutelar gods were worship-  
ped of old; & according, yea, be-yond the  
number of their streets, they haue Altars,  
and altarages erected to the creature.

4. That Images are not fit Bookes for  
instruction of the people, but onelie  
Gods VVord preached.

1. Authoritie of Scripture.

Jerem. 10. 8. But they are  
altogether brutish and foolish:  
the stocke is a doctrine of vanitie.

Verse 15. They are vanitie, &  
the worke of errours: in the tyme  
of their visitatiō, they shal perish.

Note then, That that which is the  
worke of errour, cannot bee the teacher  
of trueth.

D

Zec

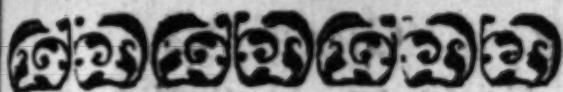
*Zech. 10. 2. For the Idoles haue spoken vanitie, and the diuiners haue seene a lie, &c.*

*Habak. 2. 18. What profiteth the graven Image, that the maker hath graven it, the molten Image, and a teacher of lies? &c.*

The Papist would say, that it profiteth to bee a booke to the Laicks, but Gods Mouth sayeth, that it is a teacher of lies, a doctrine of vanitie, and a worke of errors. Now lies, and vanitie, and error, is no good instruction.

*Gal. 3. 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Iesus Christ hath bene evidentlie set forth, crucified amongst you?*

Note then, That the preaching of Christs truth, and the knowledgethereof in the word, is recommended as the viuest picture of Christ, and the most precious and hallowed crucifixe that we can set before our eyes daylie, or lay vp in our breast.



*1. Tim.*  
4. 3. Two pointes of doctrine, where-by the Scripture pointeth out clearely the Apostaticke Church of false and impure worshippers.

## CHAP. VI.

THAT NO MEATES  
are to bee abstained from, for  
Conscience sake.

*1. Authoritie of Scripture.*



Or. 10. 25.  
All that is  
solde in the  
Shambles,  
eate; asking  
no question;  
for conscience sake.

D 2

Verse

Verse 27. If anie of them that belteue not, bid you to feast, and yee bee disposed to goe, whatsoever is set before you, eate; asking no question, for conscience sake.

Rom. 14. 17. For the kingdome of God is not Meate and Drinke, but Righteousnesse, and Peace, and joy in the holy Ghost.

Match. 15. 11. Nor doeth that which entereth in at the mouth, defile a man; but that which proceedeth out of the mouth, that defileth a man.

1. Tim. 4. 1. And the Spirit manifestlie sayeth, that in the latter tymes some shall depart from the fayth, giving beede to seducing spirits, and doctrines of devils:

Verse.



Verse 2. Speaking lies in hypocrisse, having their conscience seared with an hote yron.

Verse 3. Forbidding to marrie, and commanding to abstaine from meates, which God hath created to bee received vwith thanksgiving, of them which be- lieue and know the trueth.

Verse 4. For everie creature of God is good, and nothing to be refused, if it bee received with thanksgiving.

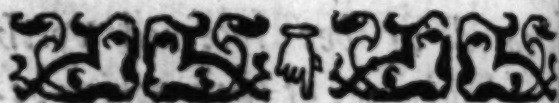
Note toen, That it is a manifest badge of Antichrist's doctrine, the forbidding of meates for conscience sake: and therefore it is evident, That Poperie is Antichristianisme.

2. Witnessing of Antiquitie.

W Here wee learne (sayth *Augustine*) that in eating, it is not in the sort of meat, but in the immoderate gluttonie, that anie man is to be blamed. *Aug.* lib. 16. de civit. Dei, c. 37.

3. Confession of Partie.

**T**O prescrybe anie choyse of meat  
(sayth Cardinall Cajetan) forbid-  
ding another, it disagreeth altogether  
from the whole doctrine of the Gospell.  
Cajet. comment. p. 252. As hee is ci-  
ted by Eckius, in *indice errorum Cajetani*.



## CHAP. VII.

**OF THE MARRIAGE**  
*of the Clergie, That the same*  
*is lawfull.*

1. Authoritie of Scripture-



Eb. 13.4

Marriage is  
honourablein all: There-  
fore in the cler-  
gie.

1. Cor

7. 2. To avoyde Fornication, let  
everie

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Clergie

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everie man haue his owne Wyfe,  
and let everie woman haue her  
owne Husband.

If everie man, then, bee permitted to  
haue the remedie of Marriage, then  
Clergie-men are not debarred.

Verse 9. But if they (to  
wit, the vnmarried) cannot  
containe, let them marrie: for it  
is better to marrie, than burne.

But the *Romane* Doctors will say, That  
it is better to burne in lust, yea, to com-  
mit adultery, for the quenching thereof,  
than that a Clergie-man marrie. *Bellarmin.*  
*lib. de monachis, c. 34. §. est autem.* and  
their canon law, *causa. 27. q. 1. c. 21.*  
sayeth even the lyke.

1. Timoth. 3. 2. A Bishop  
then must bee blamelesse, the  
husband of one wife.

But the Pope will crosse *Paul*, and  
say, That hee must bee the husband of  
no wife. So well doeth Truth and Er-  
rour agree.

1. Cor. 9. 5. Have wee not  
power to leade about a Sister, a  
D 4 wyfe,

Wyse, as well as other Apostles,  
and as the brethren of the Lord,  
and Cephas?

Remarkethen, That the verie Apostles,  
and Peter, were married men, and for-  
sooke not their wiues companie, even  
in the time of their Apostleship.

1. Tim. 4. 1. 3. And the  
Spirit speaketh manifestlie, that  
in the latter tymes some shall de-  
part from the fayth, giving heed  
to seducing spirits, and doctrines  
of devils, &c. forbidding to  
marrie.

Note then, That forbidding anie sort  
of persons, or calling, to marrie, is a  
cleare note of an Apostaticke Church,  
seduced by error, and venting the do-  
ctrine of Satan.

2. Witnessing of Antiquitie.

Now the Apostle admitteth, that he  
shall bee the husband of one wyfe.  
(sayeth Clemens) whether hee bee Pres-  
byter, or Deacon, or laicke, vsing mar-  
riage without reproofe, Clemens. Alex.  
lib. 3. strō. And hee preasseth to stop the  
mouthes of Hereticks (sayeth Chrysostome)

stone)  
wing,  
yea, it  
there-  
der of

By  
gra  
lie evi  
single  
ceiving  
riage  
hood.



## CHAP. VII. 93

some) that condemneth marriage: showing, that it is so voyde of anie fault; yea, it is so precious, that a man may there-with be advanced to the holy order of a Bishop. *Chrys. in 1. ad Tit. hom. 2.*

### 3. Confession of Partie.

BY the decreet of the Councell of *Gan-  
gra* (sayth *Alphonsus*) it is most clear-  
lie evident, that by the Law of God,  
single lyfe is no-wise needfull, to the re-  
ceiving of holie orders, nor yet is mar-  
riage (sayth hee) prejudiciall to Priest-  
hood. *Alphon. de castro, verbo sacerdotium.*



D S CHAP.





## CHAP. VIII.

### OF SINNE.

§. I. *That Concupiscence which remaineth in the regenerate, is Sinne properlie, against that decreet of Trent, sess. 5.*

I. *Authoritie of Scripture.*



Om. 7. 7.  
Nay, I had  
not knowne  
sinne, but by  
the Law: for  
I had not  
knowne concu-  
piscence, except the Law had  
sayde Thou shalt not covet.

Verse 23. But I see another  
law in my members, warring  
against the law of my mynd, &c.

Note then, That Concupiscence is sinne  
properlie, because it is forbidden by the  
Law: And secondlie, because it rebel-  
leth against the Law: and therefore the  
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## CHAP. VIII. 95

Apostle calleth concupiscence sinne properlie, when hee expresselie sayeth,

Verse 17. Now then, it is no more I that doe it, but sinne, that dwelleth in mee.

Againe, 1. Iohn. 1.8. If we say that wee haue no sinne, wee deceiue our selues, and the trueth is not in vs.

But remarke, that if concupiscence were not sinne in the godlie, they might at some tyme say, (having their actuall sinnes purged) That there were not sinne any more in them.

### 2. Witnessing of Antiquitie.

Concupiscence of the flesh (sayeth *Augustine*) against which the good spirit desyreth, is sinne, because it rebel- leth against the dominion of the mynde. *Aug. contra Iulian. Pelag. lib. 5. c. 3.*

### 3. Confession of Partie.

Concupiscence is formallie sin (sayeth *Cajetan*) in so farre, as it is a part of originall sinne. *Cajet. in Rom. 7.*

§. 2. That all Sinne is mortall by nature, and none are veniall, but onlie by Grace, to those that are penitent.

1. Authoritie of Scripture.

**R**om. 6. 20. For the wages of sinne, is death.

Note heere, That there is not an exception of anie sort of sinne, from deserving death: therefore, all sinne is pronounced mortall.

1. Iohn 3. 4. Who-so-ever committeth sinne, transgresseth the Law: for sinne is the transgression of the Law.

Gal. 3. 10. But cursed is everie one that continueth not in all things, which are written in the booke of the Law, to doe them.

Note therefore, That wee see if it deserue once to bee called sinne properlie, it deserveth also the curse of the Law, which is death eternall, and consequentlie is mortall.

1. Ioh. 1. 7. And the Blood of Iesus Christ His Sonne, cleanseth vs from all Sinne.

Remarks

## CHAP. VIII. 97

*Remark* then, If all sinne requireth Christs Blood shed, and death to purge it; then all sinne deserveth death, and therefore is mortall.

**Mat. 12. 36.** But I say to you, That everie ydle word that men shall speake, they shall giue account there-of at the day of judgement.

*Note* then, That at the day of judgement those finnes which Papists call *Veni-  
all*, will proouethen *Mortall*; because they will bee punished with eternall death, seeing no temporall or lighter punishment is to bee then inflicted, or there-after sustained.

### 2. Witnessing of Antiquitie.

**T**Hose which wee thinke to be small finnes (sayeth *Ierome*) exclude vs from the Kingdome of God. *Hieron. in 5. c. ad Galat.*

### 3. Confession of Partie.

**S**innes which are called *Veni-  
all*, (sayth *Vega de iustif. lib. 14. c. 13. §. decet.*) they are properlie and simplie finnes: therefore wee see that they are *aque pec-  
cata*, altho not *aqualiter peccata*, and consequentlie mortall. So also sayth *Cajetan*, on *Matth. 5. 19.* By the least are vnder-  
stood (sayeth hee) even those whose transgression is mortall. *Cajet. comment. p. 294.* as he is cited by *Eckius*, in *indice er-  
rorum Cajetani.*

CHAP.





## CHAP. IX. OF PREDESTINATION.

*That wee were not predestinated unto lyfe, for our fore-scene good worke, as the cause; but unto good workes, as the fruits, and that of meere grace.*

I. Authoritie of Scripture.



*Phes. 2. 8. For by Grace ye are saved through Faith, & that not of your selues, it is the gift of God:*

*Not of vworks, lest anie man should boast: for vwee are his vworkmanship, created in Christ Iesus unto good vworks, which God hath before ordained, that vwee should vualke in them.*

*Note then, That good workes (as Bernard sayeth) are the way where-in wee must walke to the kingdome, but not the cause, why either in election, or glorification, it is bestowed vpon vs.*

*Ephe-*



# CHAP. IX. 99

Eph. 1. 4. According as hee hath chosen vs in Him, before the foundation of the World, that wee should bee holie, and without blame, before Him in loue: Having predestinated vs vnto the adoption of children, by Iesus Christ, to Himselfe, according to the good pleasure of His Will, To the praise of the glorie of His grace, vvherein Hee hath made vs accepted, in His beloved.

Marke then, That our election is not for our fore-scene holinesse, but that we should bee holie: and the ground there-of is set downe therefore to bee the good pleasure of the Lord's will: and the ende of all is, the praise onelie of the glorie of His owne grace: and so no praise to vs for anie fore-seene merit.

Rom. 9. 15. For hee sayeth to Moses, I vwill haue mercie, on whom I vwill haue mercie; and I vwill haue compassion, on vvhom I vwill haue compassion. So then, it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercie.

Note

## 100 Of Predestinatiō.

Note then, That the cause of our election is in God himselfe, to wit, free mercie, and not in man, of fore-seene merit.

### 2. Witnessing of Antiquitie.

**A**ugustine thus sayeth to the Pelagian Hereticks, Yee say, that *Iacob* was loved (sayth hee) for his future works, which God fore-saw that he was to doe: and so yee contradi& the Apostle, who sayth, That it was *not of works*: as if hee might nothauē saide, that it was not of his present workes, but of his future workes. But hee sayeth simplie, that it was of no workes at all, that grace might bee commended. *Aug. lib. 2. contra epist. 2. Pelagianor. c. 7.* As also, if the cause bee asked (sayeth *Fulgentius*) of the predestination of the godlie, there is none other, but the onlie free mercie of God to be found. *Fulg. lib. 1. ad Monimum, f. 10.*

### 3. Confession of Partie.

**A**ND that wee are elect not onlie free-lie, but also without the fore-sight of good workes, the Apostle teacheth, *Rom. 9.* (sayth *Bellarmino, lib. 2. de gratia, & lib. arb. c. 10. §. esse deniq.*) As also *Estius* affirmeth, that this opinion anent predestination, to wit, that the same is not of fore-seene sayth and good workes, is maintained by most of all their Schoole-men, where-of he rehearseth sixteen

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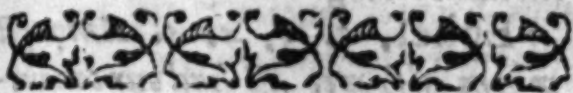
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## CHAP. X. 101

teene by name of the most famous.  
*Estius in lib. 1. sent. dist. 41. §. quarto.*



## CHAP. X. OF VOCATION.

§. I. That there is no fore-going preparations  
 in vs naturallie, unto our effectuall  
 calling by grace, as merits of con-  
 gruitie.

1. Authoritie of Scripture.



Im. 1. 9.

Who hath  
 saved vs, &  
 called vs,  
 with an ho-  
 lie calling:  
 not accor-  
 ding to our

works, but according to his owne  
 purpose and grace, vvhich vvas gi-  
 ven vs in Christ Iesus, before the  
 World began.

Note then, That preparatorie works  
 in vs

in vs is altogether excluded, and all attributed onlie to meere grace, in our effectuall calling.

*Ephes. 2. 3. 4. 5. Amongst whom also wee all had our conversion in tymes past, in the lusts of our flesh; fulfilling the desires of the flesh, and of the minde, and were by nature the children of vvrath, even as others: But God, vvhoe is rich in mercie, for his great loue vvhoe-vvith hee hath loved vs, Even when wee were dead in sinnes, hath quickened vs, together with Christ; for by grace yee are saved.*

Consider then, Before our effectuall calling, what wicked workes the Apostle sheweth doeth preceede in all men, meriting wrath, and not anie gracious calling: and seeing wee are all dead in sinne before our calling, what preparations can bee in a dead man of himselfe, to his quickening and reviving againe?

*Tit. 3. 3. For we our selues also were some-tymes foolish, disobedient, deceived, serving divers lustes and pleasures, living in malice and envy,*  
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hatefull, and hating one another:  
But after that the kindnesse and loue  
of God, our Saviour, toward man  
appeared, not by works of righteous-  
nesse, which wee had done, but ac-  
cording to his mercie, hee hath saved  
vs, by the washing of regeneration,  
and renewing of the holy Ghost.

Note then, What sort of workes the  
Apostlereckoneth vp, which preceedeth  
our calling, from which hee excemeth  
not himselfe, being a bloodie persecuter,  
immediatelie before his calling, and had  
no other workes of fore-going prepara-  
tion, but persecution of Christs mem-  
bers, even as Manassih.

Rom. 8. 7. For the carnall  
mynde is enimitie against God; for  
it is not subject to the Law of God,  
neither indeed can bee.

I aske then, How can it prepare it selfe  
vnto Gods calling, vnto whom it is eni-  
mitie? or fit it selfe to bee subject to  
Gods Law, which the Apostle sayeth, is  
impossible to it?

2. Witnessing of Antiquitie.

THE Elect hee preventeth with grace,  
being altogether vnworthie of mer-  
cie



## 104 Of Vocation.

cic (sayth *Fulgentius*, lib. 1. ad *Monimum*, f. 5.) with whom homologateth *Augu-  
stine enchiridio ad Laurentium*, c. 30.

3. Confession of Partic.

**W**herefore I see most learned and  
godlie men incline (sayeth *Vega*)  
vnto this, that the Church should reject  
that merit, which they call *de congruo*.  
*Vega Iesuit. lib. 8. de iustif. c. 8. §. quia.*

§. 2. That the first conversion of a Sin-  
ner, is a worke onlie of meere grace,  
and not partlie flowing from man's  
free will.

1. Authoritie of Scripture.

**E**zek. 36. 26. A new heart also  
I will giue you, and a new spi-  
rit will I put within you: and I  
will take away the stonie heart out  
of your flesh, and I will giue you an  
heart of flesh.

Note then, That by taking away the  
olde heart al-together, hee sheweth that  
there is no fitnesse in our naturall dis-  
position, to will or co-operate with his  
grace: and that by giving a new heart  
al-together, that it is hee that worketh  
in vs by his grace, both the willing of  
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our conversion, as also the performance thereof, as the onlie Author and finisher of our faith.

*John 15. 16. Yee haue not chosen mee, but I haue chosen you, &c.*

But note, that if it bee in our will, to imbrace grace offered, or not to imbrace it (as the *Papists* say) then it will follow, that by the power of our owne free-will, accepting of grace, (which is indifferentlie offered to all alyke) that wee choose God, and hee not vs.

*1. Cor. 4. 7. For who hath made thee to differ from another? and what hast thou that thou didst not receiue? Now if thou didst receiue it, why doest thou glorie, as if thou hadst not received it?*

To this Question a *Papist* would answer, that the power of his owne free-will, that accepted grace offered, made him to differ from another; and not God, or the power of his grace onlie. Hee will also say, (according to their doctrine) that in the worke of his conversion, hee had freedome of will, which hee did not receiue by grace; and therefore hath that where-of to glorie, which hee received not.

*2. Cor. 3. 5. Not that wee are suffi-*

106 Of Vocation.

*sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.*

*Note therefore, That our abilitie to will our owne conversion, or to accept grace offered, is all of God allanerlie.*

*Philip. 2. 13. For it is God which worketh in you, both to will, and to doe, of his good pleasure.*

*Remark then, That it is expresselie called Gods worke in vs, of effectuall grace, to bee willing of our owne conversion, and not a freedome by nature.*

*Ephes. 2. 5. Even when wee were dead in sinnes, he hath quickened vs, together with Christ: for by grace yee are saved.*

*Note then, As a dead man of himselfe cannot will his owne quickening, but is meerlie passive in the act there-of, so neither can a dead man in sinne, of himselfe will his owne conversion; but is meerlie also a sufferer in his first turning to God.*

*John 6. 44. No man can come to Mee, except the Father draw him.*

*Note then, When hee sayeth, No man can come, that hee breaketh (sayth Saint*

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*Ierome*) the prowde freedome of man's will. *Hieron. lib. 3. adu. Pelagianos.*

2. Wichelssing of Antiquitie.

They are not my words, but the Apostles, (sayeth Bernard,) that anie good that can bee, whether to thinke, or will, or doe the good which hee wil- leth, hee ascribeth all to God, and no- wise to his owne free-will. *Bern. tract. de gra. & lib. arb. prope finem.* So also *Augustine, lib. de spiritu & litera, c. 3.*

3. Confession of Particulars

The Scripture therefore (sayeth Bel- larmine) both by words and simi- litudes, everie-where cryeth, that a sin- ner cannot in anie sort dispose himselfe to receiue grace. *Bellar. lib. 6. de lib. arb. c. 5. §. huc denig.*





## CHAP. XI. OF IUSTIFICATION.

§. I. That wee are justified by Fayth onlie,  
as the hand or instrument that layeth  
holde on GODS free mercie, and  
CHRISTS merit, for our ab-  
solution.

1. Authoritie of Scripture.



Rom. 5. 1.  
Therefore bee-  
ing justified by  
Fayth, we have  
peace with  
God, through  
our Lord Iesus  
Christ.

Rom. 3. 28. Wee conclude then,  
that a man is justified by fayth,  
without the deeds of the Law.

Note then, That fayth is made the on-  
lie instrument; and all other righteous-  
nesse, except Christs, (whereon fayth  
layeth onlie holde) is expresselie ex-  
cluded.

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Gal. 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Iesus Christ; even we haue therefore believed in Iesus Christ, that wee might bee justified by the sayth of Christ, and not by the works of the Law: for by the works of the Law shall no flesh bee justified.

Wee see then againe, anie inherent righteousness in man (which is his obedience to the Law) al-together excluded from having place in our justification; and that the righteousness of Christ alone, is that where-on sayth onlie layeth holde, for our absolution. Therefore the Apostle sayth, Rom. 5. 9. Much more then being now justified by his blood, wee shall bee saved from wrath thorow him.

2. Witnessing of Antiquitie.

His is ordained by God, (sayeth Ambrose) that who believeth in Christ, shall bee saved, without works, by sayth onlie, getting the free remission of his sinnes. Ambrose, in 1. Cor. cap. 1. Therefore (sayeth Bernard) a penitent sinner being justified by sayth alone, shall  
E haue

## NO Of Iustification.

haue peace with God. Bern. Serm. 22.  
in Cant.

### 3. Confession of Partie.

**I**N that the Protestants vrge ever (saith  
Cassander) that wee are justified by  
sayth onelie, it is the more tollerable;  
seeing they expound, that by sayth they  
vnderstand grace, that is correspondent  
there-to. So that it is all one, to bee ju-  
stified by sayth onlie, as to bee justified  
by grace, and not by workes. Cass. con-  
sult. art. 4.

§. 2. That wee are not justified by our  
works before God, or that no in-  
herent righteousness in vs, is the  
formall cause of our justification.

### 1. Authoritie of Scripture.

**R**om. 3. 20. Therefore by the  
deeds of the Law, there shall  
no flesh bee justified in his sight.  
For,

Verse 24. Wee are justified free-  
lie by his grace, thorow the redemp-  
tion that is in Iesus Christ.

Rom. 11. 6. And if by grace,  
then it is no more of workes, other-

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# CHAP. XI. 111

wyse, grace is no more grace: but if  
it bee of vvorks, then it is no more  
grace; other-wyse vvorke is no more  
vvorke.

Rom. 4. 4. No *re* to him that  
vvorketh, is the reward not recko-  
ned of grace, but of debt.

Verse 2. For if Abraham were  
justified by vvorks, hee hath vvhere-  
of to glorie, but not before God.

Rom. 3. 27. Where is boasting  
then? it is excluded. By vvhat Law?  
of vvorkes? nay, but by the Law of  
fayth.

Remarke then, That by all the former  
places, our vvorkes are expresselie debar-  
red from having anie place in justifica-  
tion, which is by grace: and grace, and  
our inherent righteousnesse, are so oppo-  
sed in that vvorke, that they cannot con-  
sist: but the one is ever destructive of the  
other.

Note also, That the Apostle cleareth  
playnlie that place of Iames, 2. 21. sho-  
wing, that Abraham's justifying by  
vvorks, was not before God, but by  
them that hee was declared onlie before  
men, to bee righteous and just.

## 112 Of Iustification.

**Rom. 5. 16.** And not as it was by one that sinned, so is the gift: for the judgement was by one unto condemnation, but the free gift is of manie offences unto justification.

Note then, That our justification standeth in the remission of sinnes; and this remission is a free gift: and if it be a free gift, then it is not of debt: and if not of debt, then not of our workes, as the Apostle had formerlie concluded. **Rom. 4. 4.**

**Gal. 5. 4.** Who-so-ever then of you are justified by the law, ye are fallen from grace.

Note then, That the fleeing to our owne righteousness in justification, is called an head-longs falling from grace, to perdition.

### 3. Witnessing of Antiquitie.

**T**HE redemption of the Blood of Christ, should bee vile in our eyes, (sayeth *Ambrose*) nor should the prerogative of mens workes succumbe to the mercie of God, if justification which is by grace, weredue vnto anie preceeding merits. So that it should not bee the gift of the free bestower, but the reward of the meriting worker. *Amb. lib. 1. de viciis*

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gentium. c. 5. *Remarke heere*, That both our first justification, and that vvhich they call the second, even to the ende of our lyfe, is onlie of meere grace.

3. Confession of Partie.

**W**EE are saide freelie to bee justified, (sayth *Benius*) because nothing that preceedeth our justification, whether it bee sayth, or works, deserveth the grace of justification. *Benius de efficacis Dei auxilio, c. 18.* *Vasques* also the *Iesuit*, rightlie observeth thus, to wit, That a number of their most learned Doctors, whom hee accounteth good Catholics, differ in this point onlie in words, but agree in deede. Of which number hee nameth *Wilhelmus Parisiensis*, *Scotus*, *Occam*, *Gregorie Ariminensis*, *Gabriel Biel*, *Antididagma Coloniese*, *Enchiridion Coloniese*, *Iohannes Banderius*, *Alphonfus de Castro*, and *Andreas Vega*, who was present at the handeling of this matter, at the Councell of Trent. *Vasques*, in 1. 2. *quæst* 114. *disp.* 214. c. 1.

§. 3. That it is Christ's righteousness onlie, which in justification is imputed vnto vs, vnto remission of finnes.

1. Authoritie of Scripture.

**I** Sai. 53. 5. But hee was wound-  
E 3 ded



## 114 Of Iustification.

*ded for our transgressions, hee was  
brused for our iniquities, the chastise-  
ment of our peace was upon him, and  
with his stripes wee are healed.*

*Note then, That by Christ's stripes  
and satisfaction, is our healing or justifi-  
cation: & that this satisfaction of Christs  
is made ours onlie by imputation, that  
Romane Doctor confesseth, Bellarmine,  
lib. 2. de justificatione, c. 10. §. deinde.*

*Ier. 23. 6. In his dayes Iudah  
shall bee saved, and Israel shall  
dwell safelie, and this is his Name  
wherby hee shall bee called, THE  
LORD OUR RIGHTEOUSNESSE.*

*Philip. 3. 9. That I may bee  
found in him, not having mine owne  
righteousnesse, which is of the Law,  
but that which is thorow the faith  
of Christ, even the righteousness  
which is of God by fayth.*

*Marke then, That the onelie right-  
eousnesse where-on the Apostle relyeth  
for acceptation, is not his owne, or mans,  
but Christs, who is also God: and there-  
fore whose satisfaction or obedience is  
of an infinite vertue, to appease an infi-  
nite wrath; and is by faith onelie laide  
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holde on, and applyed, and so made ours, by meere imputation.

2. Cor. 5. 21. For hee hath made him to bee sinne for vs, who knew no sinne, that wee might bee made the righteousnesse of God in him.

Note then, That as Christ was made sinne for vs, that is, a sacrifice for sinne (as Ose 4. 8. sinne is there taken) onlie by having our sinnes imputed to him; so are wee also by imputation onlie made the righteousnesse of God in him.

Rom. 5. 19. For as by one man's disobedience manie are made sinners, so by the obedience of one, shall manie bee made righteous.

But manie were made sinners, being yet in his loynes, onlie by imputation, (as the Apostle sayth, verse 12. In whom all sinned) therefore also by the obedience of Christ manie are made righteous by imputation onlie, in the act of justification before God, assalde is.

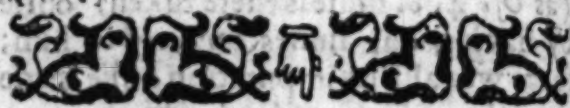
2. Witnessing of Amiquitie.

CHRIST'S condemnation is our justification, sayeth Bede, in Psal. 87.

## 116 Of Iustification.

### 3. Confession of Partic.

**C**HRI<sup>ST</sup> is called our righteousnesse, (sayth *Bellarmino*) because hee hath satisfied the father for vs, and giveth to vs that satisfaction, and communicateth it so vnto vs, when hee justifieth vs, that it may bee justlie called our satisfaction and righteousnesse. *Bell. lib. 2. de iustif. c. 10. §. deinde. So also, c. 7. §. quarto.*




## CHAP. XII.

### OF SANCTIFICATION.

**§. I.** That there is no man perfectlie sanctified in this lyfe, or in-abled so to live heere, without transgressing Gods Commandements.

#### 1. Authoritie of Scripture.

**I.**  **Ings 8.46.**  
If they sinne against thee, (for there is no man that sinneth not.)

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## CHAP. XII. 117

That *Salamon* denyeth, that anie man in the world is so perfectlie sanctified, but hee sinneth.

*Prov. 20. 9. Who can say, I haue made mine heart cleane, I am pure from sinne?*

A Papist will say, that sundrie can say this.

*Prov. 24. 16. For a just man falleth seauen tymes, and ryseth againe: but the Wicked shall fall in to mischief.*

Note then, That hee sheweth, that the most godlie sinneth oft-tymes; and that this is the difference betweene them and the wicked, not, but that both doe sinne, but the godlie ryseth againe by repentance, and the other lye still in sinne continuallie, while punishment or mischief light vpon him.

*Iob 9. 20. If I iustifie my selfe, mine owne mouth shall condemne mee: if I say, I am perfect, it shall also proue mee peruerse.*

Remarke then, If such a commended man as *Iob* was, was not perfect, who other may say, that hee is so?

*Rom. 7. 23. But I see another Law in my Members, warring against*



## 118 Of Sanctification.

against the law of my minde, and bringing mee into captivitie to the law of sinne, which is in my members.

Philip. 3. 12. Not as tho I had alreadie attained, either were alreadie perfect.

Note then, If such a rare Saint as Paul, denied, that hee was perfect, and complained of his oft sinning: who is he now, that of him-selfe, without blasphemie, dare affirme the contrarie?

1. John 1. 8. If wee say then, that we haue no sinne, wee deceiue our selues, and the truth is not in us.

Iam. 3. 2. For in manie things wee offend all.

Remarks, How the Apostles exclude not them-selues, and who then can except him-selfe?

Luke 11. 4. And forgine vs our sinnes.

Note then, That Christ hath taught all God's Children, who call him their Father, to beg daylie forgiveness, as well as daylie bread. And therefore none can exeepte him-selfe from daylie sinning: els

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it were needlesse to beg daylie pardon.  
And this Christ hath taught vs to say  
(sayth *Ierome*) *non humilitatis mendacio*,  
nor thorow humilitie to lie, as the *Pela-*  
*gians* expounded it: but thorow the feare  
of humane frailty, dreading ourown con-  
science. *Hieron. lib. 3. aduers. Pelagianos.*

2. Witnessing of Antiquitie.

AlI these examples I runne over, (saith  
*Ierome*) to show, that the Law was  
never yet fulfilled by anie man. *lib. 2.*  
*contra Pelagianos.* For this is the privi-  
ledge of Christ, and if hee bee without  
sinne, (sayeth hee) and I also without  
sinne, what is the difference betweene  
mee and God? *Hieron. lib. 3. adv. Pela-*  
*gianos.* Heere-vnto accordeth like-wise  
*Bernard, serm. 50. in Cantica.*

3. Confession of Partie.

IT is impossible (sayeth *Aquinas*) to  
fulfill the whole Law, &c. and never  
any could keepe yet the Law as it is com-  
manded. *Aquin. in 3. Galat. Lett. 4.*

## 120 Of Sanctification.

§. 2. That no man can doe works of greater perfection, or more, than God hath commanded, which the Papists call workes of supererogation. Bellar. l. 2. de Monachis, c. 13.

1. Authoritie of Scripture.

**T**O convince this prowde errour, it might suffice what is formerlie proven, to wit, if no man can obey the verie Law perfectlie, how much lesse is heeable to obey it, and more? yet let the Canon of Scripture barter this prowde Towre of ambitious Babel.

John 6. 38. For I came downe from Heaven, not to doe mine owne will, but the will of him that sent mee.

Note then, If the full perfection of christ consisted in doing of God's will onlie, what blasphemous pryde is it, to say, That they doe more than God's will? for if it bee his will, then he hath commanded it: and if they doe their owne will, how dare they say, That their will is perfecter than the will of God?

Psal. 103. 20. Blesse yee the Lord,

Lord, his Angels, that excell in strength, that doe his commandement, hearkening to the voyce of his Word.

Remarke againe. That the perfection of Angels is placed heere-in, that they doe what by his word the Lord commandeth them. Therefore, what Luciferian pryde is it in man, to stretch his perfection further than the Angels?

Psal. 19. 7. *The Law of the Lord is perfect.*

But if there bee rules of perfection aboue the Law, then it will follow, that the Law is an imperfect rule of holinesse.

Matth. 22. 37. *Thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy mynde.*

Now what perfection can possible bee beyond that, which is commanded? seeing all the heart, all the soule, and all the mynde is required: and the Law it selfe is made heere the modell of all perfection, inward and outward.

Philip. 4. 8. *Finallie, Brethren, what-so-ever thinges are true, what-so-ever thinges are honest, what-*

## 122 Of Sanctification.

*what-so-ever things are just, what-so-ever things are pure, what-so-ever things are loue-worthie, what-so-ever things are of good report, if there bee anie vertue, and if there bee anie praise, thinke on those things.*

Remarkethen, That there is nothing that one can doe which is good, but may bee redacted to one of the fore-named properties: and therefore there is no good thing that one can doe, but it is expresselie commanded. But indeed it is to be granted, that the popish works of *Supererogation*, are no-where commanded, to wit, to eate the bread of yldenesse, and liue an impure single lyfe, in their monkish cloisters: in respect the one is iust, and the other impure, and both to bee hated, against the fore-named properties.

2. Witnessing of Antiquitie.  
**F**OR the remission of the sinnes of their brethren (saith *Augustine*) the blood of no Martyre was ever shed, which Christ onelie hath done for vs: not that wee should imitate him there-in, but congratulate for that which he hath bestowed on vs. *Aug. tract. 84. in Iohan.*

3. Confession of Partie.  
**B**ellarmino showeth, that not onelie fundrie

## CHAP. XII. 123

sundrie recent Divines of theirs, but also the Divines of *Lozano*, did teach, that the sufferings of the Saints are no satisfactions, but that Christ's satisfaction is onlie that vnto vs. *Bell. lib. 1. de indulg. cap. 4.*



## CHAP. XIII.

### OF GLORIFICATION.

§. I. That our good works merit not eternall lyfe, or glorie, for their owne condignitie and worth, as the Papists affirme. *Bell. 1. §. de justificatione, c. 17.*

1. Authoritie of Scripture.



OB 35. 7.

If thou be righteous, what givest thou him? (to wit, to God) or what receiveth hee of thine hand?

Note then, That wee cannot merit at  
God's



## 124 Of Glorification.

God's hand: for to bee righteous, is a thing that wee are bound to bee: and when wee are so, God getteth no profite there-by

To this same effect therefore Christ sayeth, **Luke 17. 10.** So also yee, *when yee haue done all those things, which are commanded you, say, vvee are vnprofitable seruants, vvee haue done but that which was our duetie to doe.*

And holie David confesseth thus of him-selfe, saying, **Psal. 16. 2.** My goodnesse ( Lord ) extendeth not to thee.

Thus wee see then, that all our good works, is a debt-bound service onlieto God, who hath created vs; and that when wee haue done them, yet hee is not benefited.

But so it is, that a worke that meriteth, must not be debt. (for no man meriteth reward, by paying his debt) and it must bring some good also or commodity to the rewarder, if it merit at his hand, which our works doe no-wise to God.

**Rom. 8. 18.** For I reckon that the sufferings of this present time

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time, are not worthie to bee compared with the glorie, which shall be revealed in vs.

Note then, If the verie sufferings, and Martyrdomes of God's Saincts, merite not eternall glorie, because there is no proportion betweene them, (asought to bee betweene a worke, and the reward that it meriteth) much lesse can the actions of anie servant of God's, be meritorious at his hands of eternall life. Which there-fore if anie-where it is called a reward, it is in respect of the time when it is given, to wit, at the ende of our service and lyfe-tyme, as the pennie wages, but not in respect of anie meritorious qualitie.

Rom. 6. 23. *For the wages of Sinne, is death: but the gift of GOD is eternall lyfe, through Iesus Christ our Lord.*

Remark, therefore, that eternall lyfe is not called the godlies wages, as death is called the wickeds wages: but death is called the wages of Sinne, because sinners them-selues merit it: and eternall lyfe is called the free gift of GOD, through CHRIST, (as the worde *χαρίσμα* signifyeth:) because without anie meriting there-of by them-selues

## 126 Of Glorification.

selues, by grace they receiue it, as a free gift, through the merit of Iesus Christ allanerlie.

*Ephes. 2. 8. For by grace yee are saved, through fayth; and that not of your selues, but it is the gift of GOD.*

*Rom. 11. 6. And if by grace, then is it no more of workes: oherwise grace is no more grace.*

*Rom. 4. 4. For to him that worketh, is the reward not reckoned of grace, but of debt.*

*Remark* then, that to obtayne eternall lyfe by grace, and to obtayne it by the merit of our workes, are set as things contrarie: even as free gift, is contrarie to obliedged debt. And yet contrarie to so cleare Scripture, (such is the pryde of Papall doctrine) it pearthlie avoweth, eternall lyfe to bee a debt, and that God is our debter; not onelie because of his promise, but also because of our workes. *Bellarmin. L. 5. de Iustif. Cap. 18. §. Sed scilicet, &c.*

*Luke 12. 32. Feare not, little flocke, for it is your Fathers pleasure to giue to you a Kingdome.*

*VVee see then, that heavenlie Kingdome*

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dome called heere a gift, and that it is God's good pleasure onlie, which is the cause why wee get the same, and no merit of ours.

*Ephes. 1. 5. Having predestinated vs vnto the adoption of Children, by Iesus Christ, to him-selfe, according to the good pleasure of his will, to the prayse of the glorie of his grace.*

*Note then attentiuely, That if the fore-sight of our merites, was not the cause why God predestinated vs to eternall lyfe, but onelie his owne good pleasure, to the prayse of the glorie of his owne grace; Then it is still the same good pleasure of God, that is the onelie cause, why hee giveth vs eternall lyfe, to the prayse of the same glorie of his grace, and not of vs, or anie of our merites. Other-whyse, the cause should not bee one, but diuerse, yea, contrarie, why GOD bestoweth vpon vs one and the same thing, which were absurd: to wit, Eternall lyfe in our election before time, and the possessing vs there-with at our glorification in time.*

*Remarke lyke-whyse, That it is to an inheritance of adopted sonnes that wee are predestinated: (For if wee bee Children, wee are also Heyres, sayeth the Apostle*

## 128 Of Glorification.

file, *Rom. 8. 17.*) If, there-fore, eternall lyfe bee an inheritance, it is no purchase of workes: and who-so-ever by such a title claymeth the same, hee renounceth the lawfull succession there-to as a sonne, and so falleth from Grace, *Gal. 5. 4.*

### 2. Witnessing of Antiquitie.

**A**lthough the Lord bestow Heaven vpon the Godlie, according to their workes, yet it is not for their workes, sayeth *Gregorie*, on these wordes of *Psal. 7. Audiam fac mihi, &c.* And first, thou must belieue, (sayeth *Bernard*, *tria Bernardi credenda*) that thou canst not obtayne remission of sinne, but by the meers mercie of God: There-after, that thou hast no good workes, but that which is His free gift: And last of all, that thou canst not merite Eternall lyfe, by no workes of thine; but that Hee free-ly lyke-wyse bestoweth that on thee. *Bern. Serm. I. in Annunc. Maria.*

### 3. Confession of Partic

**N**eyther are our workes, what-so-ever they bee, of that worth (sayth *Ferus*) that they deserue duellie and condignlie anie such reward. *Ferus*, in *Ioh. 3. f. 69.* So sayeth *Alphonsus de Castro*, *verbo meritum*. Therefore *Bellarmino* is forced to conclude, That for the vncertaintie of our owne righteousnes, (sayth hee) and the danger of vayne glorie, it is most

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is moſte ſafe, to put our vvhole confidence in the onelie mercie and bountie of God. *Bellarmin. Lib. 5. de Iuſtiſ. Cap. 7.*

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§. 2. That there are no ſuper-abundant meritorious workes, or ſufferinges of Saints, left behinde them, to bee the treaſurie of the Church, for the helpe of others to Heaven, that vwant merits, to bee diſpoſed of onlie and diſpenſed by papall indulgences, as the the Romanists teach.

1. Authoritie of Scripture.

**T**HIS error might ſeeme alreadie ſufficientlie convinced, while as it is clearlie proven, that no Saint was ever yet able for themſelves, eyther by their workes, or ſufferinges, to merite Eternall lyfe: Yet for farther conviction, let theſe places of Scripture raze the foundation of this loſtie Error.

*Iſai. 43. 11. I, even I, am the Lord: and beſide Mee, there is no Saviour.*

But the Doctors of Rome ſay, That it is no abſurditie to ſay, that beſide Him, there are Saints alſo who may bee called our ſaviours in a part: for ſo ſayeth *Bellarmino. (Lib. 1. de Indulg. Cap. 4. §. ſexta.)*

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*extra.*) and that by the great heape, sayth hee, (*cap. 2. 8. & tamen.*) of their super-abundant sufferings, they are able to expiate exceeding manie; and great sinnes, of other men: and so by this doctrine of theirs, ye see, they giue the Lord flatlie the lie.

**Ezek. 18. 20.** *The righteousness of the righteous, shall bee vpon him; and the vickednesse of the vicked, shall bee vpon him.*

*Remarks* then, that it shall not bee vpon another, but vpon him-selfe: and that it is a strangemadnesse in Poperie, that so stiffelie they will deny, that the righteousness of Christ can bee imputed to vs, or made ours in justification; but will affirme, that the righteousness of Saints, and other men, may bee made ours, by their Pope's Indulgences.

**Act. 4. 12.** *Neither is there salvation in anie other; for there is none other Name vnder Heaven giuen amongst men, where-by wee must bee saved,*

*Loe heere,* Full salvation attributed to Christ onlie, excluding all others vnder Heaven, from having anie part in the glorie of that worke.

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# CHAP. XIII. 131

1. Cor. 1. 13. *Is Christ diu-  
ded? was Paul crucified for you? or  
were yee baptized in the name of  
Paul?*

*Note therefore, That to make Christ's  
merit and sufferings to expiate some sins  
and punishments, and the merites and  
sufferings of Saints to expiate other  
finnes, (both manie and great,) and  
other punishments, if this bee not to di-  
vide Christ? and to divide the worke of  
man's salvation, betweene the Creator,  
and the creature? Of whome wee may  
lyke-wyse inquire at them; Were these  
Saints crucified for man-kynde? or was  
ever anie man baptized in their name?  
And if not, then their sufferings can-not  
bee our satisfactions, nor can anie thing  
super-abound in them, to expiate the  
finnes of other men: for, for this ende  
onlie Christ was crucified, and for this  
cause are wee in Christ's Name also bap-  
tized: professing by his blood-shed and  
sufferings alone, that wee haue full ab-  
lution and expiation of our finnes: there-  
fore is it sayde by him-selfe, *I haue tro-  
den the wine-presse alone, and of the people,  
there was none with mee.* Isai. 63. 3.*

**Heb. 10. 14.** *By one offering,  
hee hath perfected for ever, them  
that are sanctified: That is, as is  
sayde,*

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sayde, *Heb. 7. 25.* Hee hath perfectlie saved them. *Note therefore,* That he hath left no supplement, to bee made by others.

*Coloss. 1. 19. 20.* In him all fulnesse dwelleth; (there is no defect then in his sufferinges, nor no neede on our part, to goe anie-where else,) and by him, (and not by others) even by the blood of his Crosse, (and not by the sufferinges of Saints) are all things reconciled, sayth the Apostle.

*Matth. 25. 9.* But the wise answered, saying, Not so, lest there bee not enough for us and you.

Remarke then, That the Elect Saints figured by the wise Virgines, haue no more sanctification, than will bee found enough to them-selues onlie: and therefore that the same is not so super-abundant, that they may spare to others.

*2. Cor. 5. 10.* For we must all appeare before the judgement seate of Christ, that everie one may receiue the things done in his bodie, (not then in the bodies of others) according to that which him-selfe hath done, whether it bee good or bad.

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## CHAP. XIII. 133

Therefore, not according to the good which another hath done, and which thorow super-abundance hath beene left in the treasure of the Church, to helpe others to Heaven.

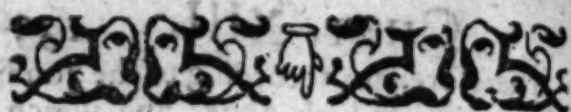
*Revel. 14. 13. And I heard a voyce from Heaven, saying to me, Write, Blessed are the dead which die in the Lord, from hence-foorth; yea, sayeth the Spirit, that they may rest from their labours, and their works follow them.*

Remarkethen, That their works byde not behinde them-selves, to bee applied or imployed for the helpe of others; but they follow them, for the witnessing of their sayth, and the increase of glorie to them-selves.



**F** CHAP.





## CHAP. XIII.

### OF PURGATORIE.

**S. I.** That the godlie are purged from all sinnes what-so-ever heere, and that by Christ's blood allanerlie; so that there remaineth no sort of sinnes to bee purged after this lyfe, in anye fyerie Purgatorie.

1. Authoritie of Scripture.



**Zek. 18. 22.**

If a sinner turne, I will forget all his iniquities.

Notethen, At the verie instant of our conversion, that wee

are purged from all our sinnes what-so-ever: and so, no veniall sinnes are left to bee purged else-where.

**Isai. 38. 17.** Thou hast in lowe delivered my soule from the pit of corruption; for thou hast cast all my sinnes behinde thy backe.

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## CHAP. XIII. 135

Note then, That none are reserved to bee satisfied for by man him-selfe, in anie imagined Purgatorie; but all are casten behind the Lord's backe.

**Psal. 51. 7. 9.** *Wash mee, and I shall bee whiter than the Snow: hide thy face from my sinnes, and blot out all mine iniquities.*

Remarketh therefore, That where God purgeth, the partie purged is made so cleane, that there remaineth not the least spot behinde, to bee taken away by anie after Purgatorie; and it is not some of our greater sinnes onelie, but hee blot-teth out all our iniquities what-so-ever, where hee sheweth mercie: so that the partie is made whyter than the Snow.

**Col. 2. 13.** *And yee being dead in your sinnes, and in the uncircum-cision of your flesh, he hath quickened together with him, having forgiven all your trespasses.*

Note then, That none are excepted.

**Heb. 10. 14.** *By one offering hath hee perfected for ever, them that are sanctified: That is, (as Heb. 7. 25. is sayde,) Hee hath perfectly saved them. And if this bee, it followeth, that hee hath left no sinne, nor no pu-nish-*

## 136 Of Purgatorie.

nishment heere-after for sinne, vntaken away: and so no supplement to bee made to his satisfaction, by any sufferings of ours, in an imagined Purgatorie.

*1. Iohn 1. 7. And the Blood of Iesus Christ his Sonne, purgeth vs from all sinne.*

*Note then, How clearlie this error of Poperie is heere-by convinced, that sayeth, that his blood purgeth vs onlie from mortall sinne, and that there is a fire after this life, that purgeth vs from veniall finnes, and temporall punishments: where-as the Spirit of God sayeth, that Christ's blood purgeth vs from all sinne: and so giveth flatlie this spirit of error the lie.*

*Rom. 8. 33. Who shall lay anie thing to the charge of God's Elect? It is God that justifieth. Or who shall condemne? seeing Christ hath died.*

*Note, If Christ's death then, and the merite there-of, hath abrogated all, then there remaineth not the guilt of anie sinne, nor the condemning to anie satisfactorie punishment, to bee sustained by anie of God's Elect heere-after, in anie syerie Purgatorie.*

2. Wit-

2. Witnessing of Antiquitie.

CHRIST by his death (saith *August.*) and by that onelie one & true Sacrifice offered for vs, hath purged away, abolished, and put out, what-so-ever sort of faults; where-by wee were detained justlie by principalities and powers, as guiltie to vnder-lye punishment. *Aug. lib. 4. de trinitat. cap. 13.* As also the same sayth Pope *Leo. Epist. 81. ad Monachos Palestinos.*

3. Confession of Partie.

CHRIST by his death, (sayth *Lombard*) and by that one true sacrifice of his, hath abolished what-so-ever faults wee had, where-by wee were holden by Satan, to vnder-goe punishment. *Lomb. lib. 3. sent. dist. 19.* Lyke-wyse, wee confesse, (sayeth *Bellarmino*) that Christ hath satisfied to his Father for vs, and for the whole world perfectlie; yea, most fullie, as manie Scriptures teach vs. *Bell. lib. 2. de indulg. c. 7. §. quod*



## 138 Of Purgatorie.

§. 2. That Christ freeth the Godlie from  
all punishment heere-after, as well  
as from all guilt heere.

1. Authoritie of Scripture.

**I**Sai. 53. 4. Surelie, hee hath borne  
our griefes, and carried our sor-  
rowes.

Note then, That if Christ hath borne  
our sinnes, no other-wise than by sustai-  
ning the whole punishment due for them,  
& for that ende, to discharge vs. of the  
same, (*nam si tulit abstulit,*) it follo-  
weth then, that no part there-of heere-  
afterabydeth to bee sustained by vs.

**Verse 5. And by his stripes wee  
are healed.**

Note then, That as bodilie healing stan-  
deth in this, that the paine is whollie  
taken away; so our healing by Christ's  
stripes, importeth this, that the whole  
punishment of sinne is taken away.

**Rom. 8. 1. There is no con-  
demnation to them that are in  
Christ.**

If then, there bee no condemnation,  
therefore there is not (as the Papists  
say,) some condemnation, to wit, to the  
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suffering of a temporall punishment hereafter, in the fyre of Purgatorie.

**Col. 1. 19.** *In him all fulnesse dwelleth.*

*Note then,* That seeing all fulnesse of Salvation is in Christ, and of his fulnesse wee all receiue. (as sayeth Saint Iohn, 1. 16.) Therefore wee receiue full deli-  
verie from all punishment of sinne, as well as from all guilt thereof.

**Heb. 10. 14.** *By one offering, hee hath perfected for ever, them that are sanctified.*

*Note therefore,* That hee hath perfectlie delivered them from all sort of sinne, and from all sort of punishment: other-wise hee could not bee saide to perfect, or perfectlie saue.

**Coloss. 2. 13.** *Having freelie forgiven, all your trespasses.*

**Matth. 6. 12.** *And forgive us our debts, as wee forgive our debtors.*

Out of both which places then remarke, if our sinnes be our debt, as Matthew calleth them, and that they are all freelie forgiven, as Paul witnesseth; then all payment of them, or punishment for them, is lyke-wyse freelie dischar-

## 140 Of Purgatorie.

ged, and wee there-of freed. It beeing against sense to affirme other-wise, to wit, that the whole debt should be discharged, but not the whole payment.

*Note lyke-wyse*, That wee craue forgiveness, as wee forgiue others: and God promiseth such forgiveness to vs, as wee giue to others. But hee willet vs to forgiue others fullie, and freele, (as *Matth. 18. 35.* is evident,) without keeping the least purpose of the meanest revenge in heart vnto them. Therefore such is his owne forgiveness to vs, without keeping the least purpose of tormenting vs, in a fyre as hore as Hell, after death, and there-after, that hee hath forgiven vs freele.

2. Witnessing of Antiquitie.  
**W**Here there is grace, (sayeth *Chrysostome*) there is pardon; and where there is pardon, there is no punishment at all. *Chrysost. hom. 8. in Epist. ad Rom.* Therefore (sayth *Augustine*,) Christ by vnder-going the punishment, and not the guilt, hath abrogated both the punishment, and the guilt, *Serm. 37. de verbu Domini.*

3. Confession of Partie.  
**T**He sufferings of Christ (sayth *Belarmine*) are able to expiate all sinne, originall, and actuell; mortall, and veniall:

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## CHAP. XIII. 141

niall: and all punishment, eternall, and  
tempcrall; and all this by it selfe alone.

*Bell. lib. 2. de indulg. c. 5. §. at non.*

§. 3. That no man can satisfie for his  
sins, in any measure, neither here,  
nor in Purgatorie.

1. Authoritie of Scripture.

**I**Sai. 63. 3. I haue troden the  
Wine-presse alone, and of all the  
people, there was none with mee.

Marke then, If Christ was onlie able  
to treade the Wine-presse of God's  
wrath, then hee alone is able to satisfie  
for sinne, (for both these are one) and  
all man is excluded.

**1. Tim. 2. 6. Who gaue Him-  
selfe a Ransome for all.**

Note then, That a Ransome, or satisfa-  
ction for sinne, must bee of an infinite  
value, such as no suffering of man can  
bee; and therefore the Sonne of God be-  
hoyed to giue Him-selfe, who was of in-  
finite power and majestie, to bee this  
Ransome for sinne.

**Heb. 1. 3. When Hee had  
by him selfe purged our sinnes, hee  
sat downe on the right hand of**

142 Of Purgatorie.  
*the Majestie, on high.*

*Remark* then, That to purge sinne, is the priviledge of Christ, which hee reserveth onlie to him-selfe, by him-selfe, and his owne sufferings allanerlie doing that, and not by others, or anie of their sufferings heere, or hence, permitting that to bee done.

**Heb. 7. 25.** *Wherefore, hee is able to save them to the utter-most, that come unto God by him.*

*Note* then, If Christ saveth vs to the utter-most, there remaineth no place for humane satisfaction.

**A&S 4. 12.** *Neither is there salvation in anie other, &c.*

*Note* then, That if all our salvation be in Christ, and flow from him onlie, then it is not in anie measure in our selues, and from our selues: so that wee our selues, in respect of our owne satisfactions, may not bee called our owne redeemers, as the Papistes blasphemously teach, and the Councell of Trent hath in effect decreed. *Bell. l. 1. de indulg. c. 4. §. sexta.*

**Col. 1. 19.** *In him all fulnesse dwelleth, and by him, even by the blood of his crosse, are all things reconciled.*

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*Advert then, That our reconciliation to God, is onelie attributed to the satisfaction of Christ's blood-shed on the Crosse; and therefore no humane satisfaction hath place in this worke, seeing reconciliation is the worke of a Mediator, and our Mediator behoved to participate of both natures, that in himselfe, and by him-selfe, hee might reconcile both.*

*Revel. 7. 14. And hee saide to mee, These are they which came out of great tribulation, and have washed their Robes, and made them white in the blood of the Lambe.*

*Note therefore, That the verie Martyres that suffer for Christ, acknowledge onlie the blood of christ, to bee the perfect satisfaction, and expiation of their sinnes; and therefore are saide to make their Robes whyte, by dipping them no-wise in their owne blood of Martyrdome, as anie way purging, or satisfactorie, but onelie in the blood of the Lambe of God, that taketh away the sinnes of the World.*

*2. Witnessing of Antiquitie.*

**B***Y what paines, and what fastings, can wee wash away our sinnes? saith Ambrose, in Psal. 118. Serma. 20. For the onelie*



onlie painfull suffering of the second *Adams* (sayth *Bernard*) purgeth them whom the only sinne of the first defyled, and not that anie man's owne satisfactions can availe for him-selfe: for what is our penance? but that if wee suffer not together, wee can nor raigne together. *Bern. de verbis lib. Ioh. in sex.*

## 3. Confession of Partie.

**T**He sufferings of Christ is of an infinite value, and therefore to joyne the satisfactions of the sufferings of the godlie there-vnto, is al-together superfluous, sayth *Durandus & Mairones*, cited by *Bellarmino*, l. 1. de indulg. c. 4. §. *tertia*. As al-so the verie glosse of the canon Law, *Dist. 1. de penitentia verbi*, *Dic quod*, &c. sayeth, that it is neither by contrition of heart, nor confession of mouth, that sinnes are forgiven; but onelie by the free grace of God: but the contrition of the heart, is a signe in-deed, that our sinnes are forgiven, as external penance is a signe of the contrition of the heart, (say they:) which contrition, even free grace preceedeth.

§. 4. *That the Soules of the Godlie, after Death, goe immediatelie to Glorie, and to no mid place of torment.*

I. Authoritie of Scripture.

**I Sai. 57. 1.** *The Righteous is taken away from the evill to come: hee shall enter into peace.*

*Note then, That there is no middle estate, nor place spoken of, but that immediatelie is subjoynd vnto the righteous man's departure out of this life, his present entrie in-to peace; and therefore in-to no torment.*

**Luke 16. 25.** *And Abraham sayde to him, Sonne, remember that thou didst receiue good things in thy lyfe-tyme, and Lazarus lyke-wyse evill; but now hee is comforted, and thou art tormented.*

*Remarke therefore, That wee haue onlie two places mentionate in Scripture, whither soules goe immediatelie after death, to wit, a place of Comfort, which is Heaven, to the godlie; and a place of Torment, which is Hell, to the Wicked.*

Luke

146 Of Purgatorie.

Luke 23. 43. *And Iesus saide vnto him, Verelie, I say vnto thee, this day thou shalt bee vwith mee, in Paradise.*

*Loe then,* immediatlie after death the Heauenlie Paradise is promised to the penitent thiefe: and so is it al-so given to all other penitent sinners.

2. Cor. 5. 1. *For wee know that if our earthlie house of this tabernacle were dissolved, wee haue a building of God, an house not made vwith hands, eternall in the Heavens.*

*Note then,* That the Apostle showeth, that after this mortall lyfe endeth, wee get instantlie a better in the Heavens: and this Bellarmine him-selfe in those same words, collecteth out of this foresaide place, Bell. l. 1. de sanct. c. 3. §. deniq: and therefore, thus concludeth: Wherfore (sayeth hee) it is good for vs to die soone in this World, that wee may quicklie begin to liue in Heaven.

Verse 3. *Wee are confident, I say, and vwillig, rather to bee absent from the bodie, and to be present vwith the Lord.*

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## CHAP. XIII. 147

*Note then, That there is no mid estate of the godlie soule departing; but as soone as it departeth out of the bodie, and is absent there-fra, instantlie it entereth in Heaven, and is present with the Lord.*

*Phil. 1. 23. Having a desire to bee dissolved, and to bee with Christ, which is farrc better.*

*VVe see then, Vpon the dissolution of the soule from the bodie, followeth instantlie the conjunction there-of with Christ.*

*Revel. 14. 13. Blessed are the dead which die in the Lord, from hence-foorth, now, sayeth the Spirit, that they may rest from their labours, and their vvorkes follow them.*

*Remarkc then, That the godlie instantlie after death, become blessed; and immediatelie rest, and are rewarded in glorie.*

### 2. Witnessing of Antiquitie.

**A**fter the departure of the soule from the bodie, instantlie (sayth *Iustinus*) the soules of the godlie are carried to Paradise, and the wicked to Hell. Heereunto agreeth also *Augustine, medit. 22.*  
showing

## 148 Of Purgatorie.

showing, that the soule being loosed from the bodie, instantlie goeth to Heaven. And againe hee sayeth, For the soules of the godlie after their separation from the bodie, are in rest: but the soules of the wicked (sayeth hee) suffer punishment, vntill the bodies of the one ryseto eternall lyfe, and of the other vnto eternall death, which is called the second. And that hee knew no thirde place, hee testifieth in his fyft Booke of the *Hypognostickes*, about the midst: See *Augustine*, l. 13. de civit. Dei. c. 8.

3. Confession of Partie.

**T**He Apostle's reason, (sayth *Bellarmino*) 2. Cor. 5. 1. is excellent, to wit, this, If this mortall lyfe perish, wee haue instantlie an-other, farre better, in the heavens, *Bell. lib. 1. de sanctis*, c. 3. §. deniq.



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CHAP. XV.  
OF CERTAINTIE OF  
Salvation.

§. I. That the Godlie may bee assured of  
their Salvation heere.

I. Authoritie of Scripture.



Ob. 19. 25.

For I know,  
that my Redeemer  
liveth, and  
that hee shall  
stand at the latter  
Day up-on  
the Earth.

Note then, That Iob assureth him-felfe,  
that Christ is his Redeemer, and therefore  
that hee shall bee saved by Him eternally.

Pfal. 17. 15. As for mee, I  
will beholde thy face in righteousness:  
I shall bee satisfied with thy  
likenesse, when I awake.

Note then, That wee see the lyke assurance  
in David, of full salvation to soule  
and

## 150 Of Salvation.

and bodie, after his resurrection.

**2. Tim. 4. 7. 8.** *I haue fought a good fight, I haue finished my course, I haue kept the faith; from hence-foorth is laide up for mee the Crowne of Righteousnesse: ( and lest such a great Apostle onlie, might seeme iustlie to haue such confidence, hee sub-joyneth ) and not onlie for me, but for all them that loue his second appearing. And therefore, againe al-so he sayeth of all the faythfull.*

**Rom. 8. 37.** *For I am assured, that neither Death, nor Life, nor Angels, nor Principalities, or any other creature, shall separate vs, from the loue of God.*

**Iohn 3. 16.** *For God so loved the World, that hee gaue his onelie begotten Sonne, that everie one that believeth in him, perish not, but may haue eternall life.*

*Note then, That everie one that is a true believer, may bee assured ( according to Christ's owne Word ) of eternall life, as if his Name were specified particularlie: for as wee apply the precepts*  
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of the Law, as spoken to everie one of vs particularlie to doe them, why shall wee not in lyke manner the promises of the Gospell, to believe them?

**1. Iohn 5. 13.** *These things haue I written vnto you, that believe in the Name of the Sonne of God, that yee may know, that yee haue eternall life.*

*Remark* then, That hee sayeth, that all true believers may know, and be assured of their salvation; and that the Word of God is written, and left with vs for this our certification.

**Ephes. 1. 13.** *In whom al-so after that yee believed, yee were sealed with the holie Spirit of promise, which is the earnest of our inheritance.*

*Consider therefore,* That to assure the Godlie of their salvation, the Spirit of God is given, with the word of promise, as a seale to stampe in that perswasion in their soules, and as an earnest, or arlespennie, to make fast the Bargaine. And if anie man haue not the Spirit of GOD, the same is not his. Rom. 8. 9.

**Rom. 8. 16.** *The Spirit it selfe al-so beareth witnesse, with our spirit,*

## 152 Of Salvation.

*rit, that wee are the Children of God: and if children, heires of God, and coheyres with Christ.*

*Note then, What greater certaintie can bee wished, than the godlie haue of their salvation? when they haue the verie Spirit of God inwardlie witnesing the same to their soules.*

*Gal. 4. 6. And because yee are sonnes, God hath sent the Spirit of his Sonne in-to your hearts, crying, Abba Father.*

*Note then, That the spirit of prayer directed a-right, and felt with-in vs, is a sure fruit of our adoption, and a solide assurance of our salvation.*

*Rom. 8. 14. For as manie as are led by the Spirit of God, they are the sonnes of God.*

*Note then, That how manie so-ever follow the direction of God's Spirit, in an holiecourse of lyfe, may bee assured of their salvation.*

*1. Iohn 5. 10. Hee that believeth on the Sonne of God, hath the witnesse in him-selfe: hee that believeth not God, hath made him a liar.*

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*Note then, What an hainous offence it is, to doubt of the trueth of God's promises to vs, concerning our salvation, through his Sonne Christ Iesus. Not but that manie deare Saints labour vnder this doubting; (for God giveth not the full certaintie of faith to all, at one time, nor after a-lyke measure,) but they are displeased there-with, as a fruit of incredulous corruption; and they know, that they should bee fullie assured of the trueth of God's promises to them-selues, with-out staggering: lyke Abraham, of whom it is witnessed, Rom. 4. 20. that hee staggered not at the promise of God through vnbeliefe, but was strong in faith, giving glorie to God.*

*Heb. 10. 22. Let vs draw neare then, with a true heart to God, in full assurance of faith, ha-ving our hearts sprinkled from an ewill conscience, and our bodies washed with pure water; and let vs holde fast the profession of our faith, with-out wavering, for hee is faith-full that promised.*

*Note then, Here-in expressed our Christian duetie plainlie, to the perfection where-of wee should daylie aime, leaning to this sure ground that can-not faile,*



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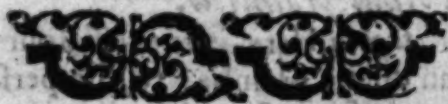
faile, to wit, that our God is faithfull, who hath firmlie promised.

### 2. Witnessing of Antiquitie.

**T**Hou art made secure (sayeth *Augustine*) not of thy selfe, but by the Lord; thou art secured of thy pledge, hope with Christ, for the Kingdome of Christ, even now thou hast the pledge. *Aug. serm. 5. de verbis Apostoli, tom. 10.* Neither is this presumption, but faith (sayeth hee,) for to tell what thou hast gotten, is no presumption, but devotion. *Aug. serm. 20. de verbis Domini.* Wherevnto al-so accordeth *Bernard. Epist. 107.*

### 3. Confession of Partie.

**T**Hose who are in Christ Iesus, they haue no cause to feare, seeing they are sure of their salvation, sayth the Bishop of *Bitonto* on the 8. of the *Romans*. And there is none of the Ecclesiasticke, nor Schoole-men (sayth *Cassander*) who diligentlie vrge not this confidence, and assurance of the mercie of God, and glorie to come; and teacheth that it ought to bee opposed to diffidence, and doubting. *Cass. consult. art. 4.*



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CHAP. XVI.  
OF PERSEVERANCE.

§. That the faithfull Children of GOD,  
can never totallie fall from Grace,  
nor finallie perish.

I. Authoritie of Scripture.



Sal. 37. 28.  
For the Lord lo-  
veth judgemēt,  
and forsaketh  
not his Saints:  
they are preser-  
ved for ever.

Note then, That  
God's Saints persevere, because God  
him-selfe hee forsaketh them not, but  
preserveth them, by a constant, and se-  
cret preservation ever.

Psal. 73. 23. Never-the-lesse,  
I am continuallie with thee: thou  
hast holden mee by my right hand.

Note then, That God's holding of vs,  
is the cause of our standing: where-in be-  
cause hee sayleth not, therefore wee fi-  
nallie fall nor.

Jerem.

## 156 Of Perseverance.

**Jerem. 31. 3.** *The Lord appeared of olde vnto mee, saying, I haue loved thee, with an ever-lasting loue; therefore with loving kyndnesse haue I drawne thee.*

*Note then, That the maine cause, is in God of our perseverance, to wit, because his loue is not changeable: For whome He loveth, He loveth to the ende. Iohn, 13. 1.*

**Jerem. 32. 40.** *And I will make an ever-lasting covenant with them; that I will not turne away from them, to doe them good: and I will put my feare in their hearts, that they shall not depart from mee.*

*Loe then, The cause of our not-departing from God, is his never-turning away from vs; and therefore our perseverance standeth vpon a sure ground.*

**Matth. 24. 24.** *For there shall arise false christes, and false prophets, and shall show great signes and vvonders: in so much (that if it were possible) they shall deceiue the vere Elect.*

*Wee must note therefore, that Christ's owne mouth declareth it to bee a thing*  
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CHAP. XVI. 157

impossible, that God's Elect can finallie, and fullie, fall from trueth, and grace.

John 6. 37. *All that the Father giveth mee, shall come vnto me: and him that commeth vnto mee, I will not cast foorth.*

John 10. 28. *And I giue them eternall life, and they shall not perishe, and no man shall plucke them out of mine hand.*

John 17. 11. *Holie Father, keepe them in Thy Name, vvhom thou hast given me, that they may bee one, as wee are one.*

Note then, Out of all the former, that the Sainctes perseverance is sure, in respect they are the Fathers gift, to the Sonne, and that they are kept ever sure in the Sonne's owne hand, and protected lyke-wyse so safelie by the Father, that it is as impossible to diuide anie of them from the rest of the Members of Christ's mysticall bodie, as it is to diuide Christ him-selfe from his Father, who are one; and therefore the Apostle cryeth out, saying, *VVho shall separate vs from the loue of God, which is in Christ Iesus?*  
Rom. 8. 35.

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Rom.



## 158 Of Perseverance.

**Rom. 11. 29.** For the gifts and calling of God, are without repentance.

**Malac. 3. 6.** For I am the Lord, I change not, therefore yee sonnes of Iacob are not consumed.

Note therefore, That on the Lord's constancie, the constancie and perseverance of the Godlie is grounded.

**Rom. 8. 29. 30.** For whom hee fore-knew; hee also predestinated, &c. and whom he predestinated, them also hee called: and whom hee called, them also hee justified: and whom hee justified, them also hee glorified.

Note then, That this golden chaine of Salvation, can never bee broken, as long as the first linke there-of, which is our election, is kept sure in the Lord's owne hand: so that whom hee hath predestinated to glorie, hee shall keepe sure vnfallen, finallie and fullie, away from the middle linkes and graces, that leade there-to, vntill he invest them in glorie.

2. Witnessing of Antiquitie.

**T**His God hath promised, (sayth Augustine) saying, I will put my feare in

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their hearts, that they shall not depart from mee: which what other thing is it, but that such shall bee my feare, and so great, which I will put in their hearts, that they shall constantlie adhere to mee.

*Aug. tom. 7. de bono persever. c. 2.* And againe, Christ placing them so, that they should goe, and bring forth fruit; and their fruit should abyde: who dare say, Perhaps it will not a-byde? for the Lord's gifts, and calling, are without repentance. *Aug. tom. 7. de correp. & gratia. c. 12.*

3. Confession of Partie.

THE confession lyke-wyse of our Adversaries, is this: *Lyra & Carthusian*, on *Iohn 10. 28.* declare this to bee the use of the Godlies perseverance, because their predestination (say they) can-not bee frustrate, which it destinating them to glorie, will not suffer neither tentation, nor interveaning persecution, bee able to separate them from Christ.





## CHAP. XVII. OF BAPTISME.

§. That the Children of the Paythfull, departing, are not deprived of the blessed vision of God, through want of Baptisme.

1. Authoritie of Scripture.



Enes. 17.7.  
And I wile establish my covenant between mee and thee, & thy seede after thee in their generations.

Marke then, That not onelie are the Parentes within the covenant of grace, but their children also, and their seede after them: and even as the female was comprehended vnder the male, because vncapable of circumcision, and so saved amongst the *Iewes*; so are Infants, dying in the Mothers wombe, comprehended vnder their believing Parents, because vncapable then of Baptisme, and so

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so are saved amongst Christians, if they belong to election.

Exod. 20. 5. *I am a jealous God, who visiteth the sinnes of the fathers, upon the children, to the third and fourth generation, of them that hate mee, but show mercie to the thousandes of them that loue mee, and keepe my commandements.*

Note then, That the Lord's promises are to shew mercie to thousands of the generation of the godlie, (excepting neither age, or sexe, nor whether they die in the wombe, wanting Baptisme, or liue in the World, and get the same.)

Acts 2. 39. *For to you is the promise, and to your children, and to all that are farre off, whom-so-ever the Lord our God shall call.*

Ierem. 1. 5. *Before thou camest out of the wombe, I sanctified thee.*

Note then, That if an Infant may bee sanctified in the Mothers wombe, then that Infant dying there-in, may bee saved: for whom-so-ever the Lord sanctifyeth, them also hee saveth.

Luk. 1. 41. *And it came to passe,*

## 162 Of Baptisme.

*When Elizabeth heard the salutation of Marie, the Babe did leape in her Wombe.*

Beholde then, heere a divine sayth infused in the heart of the Baptist, while as yet hee was in his Mothers wombe, able, if hee had died there-in, perfectlie to haue saved him. And who can certainlie defyne of God's secret working, or deny the salvation of others?

*Ioshua 5. 5. Now all the people that came out, vvere circumcised: but all the people that vvere borne in the Wildernesse, by the vway, as they came out of Ægypt, them they circumcised not.*

Remarke then, That as the children that died during those fourtie yeares in the Wildernesse, were not for want of circumcision therefore condemned, vnder the Law: so neither are the children of Christians, for want of Baptisme, when it can-not bee had, condemned, now vnder the Gospell. It being not the want, but contempt of Sacraments, that is judged damnable.

*1. Cor. 7. 14. For the unbelieving Husband, is sanctified by the Wife, and the unbelieving Wife,*

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## CHAP. XVII. 163

is sanctified by the Husband; els  
were your children uncleane, but  
now they are holie.

Note then, If the children of one onlie  
believing parent bee esteemed holie, how  
much more then should the children of  
Parents, both believing, bee esteemed  
holie, and so charitablie judged of, (if  
they die without Baptisme) to bee eter-  
nallie saved?

### 2. Witnessing of Antiquitie.

What Reason, or Nature, (sayth *Bernard*) teacheth, that none of those  
who may die, can obtaine internall and  
eternall salvation, whose bodie outward-  
lie is not sprinkled with the element of  
water? And therefore he affirmeth there-  
after, that in case contempt bee not the  
cause, that then the Parents faith is not  
onlie profitable, but sufficient also for  
the chylde. *Bern. Epist. 77.*

### 3. Confession of Partie.

As to Infants, the Churches faith, and  
of them that offer it, is imputed as  
their owne: Even so, the will and desire  
of Baptisme, (sayeth *Cassander*) which  
the Church, and speciallie the Parents  
haue, is accepted by the same indulgent  
Father, who accepteth of the will, as  
the deed, and tyeth none to impossibili-  
ties, nor his grace simplie to the ex-



ternall action of Sacraments. *Cassand. consult. art. 9.* And of this same mynde also *Alphonſus de Caſtro* testifyeth *Gerſon* and *Cajetan* to bee. (*Alphonſ. de Caſtro, de Hereſ. verbo Baptiſmus.*) And *Lombard*, ſpeaking of the true ſenſe of theſe wordes, *Iohn 3.* Except a man bee borne anew, &c. ſayeth, But this is to bee vnderſtood (ſayeth hee) of them who may, but yet deſpyſeth to bee baptized. *Lomb. lib. 4. diſt. 4. §. hiſ autem.*



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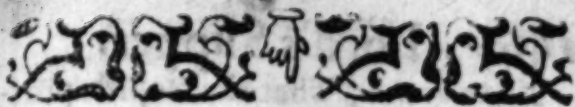
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CHAP. XVIII.  
OF THE LORD'S  
Supper.

§. I. That Christ Iesus glorified Bodie is  
onlie in the Heavens.

1. Authoritie of Scripture.



Cts 3. 21.  
Whome the  
Heaven must  
receiue vp, (or  
containe) un-  
till the times of  
the restitution  
of all things.

Note then, That the Heavens must con-  
taine Christ's glorified bodie, till the  
ende of the Worlde; as the Beliefe sayth  
accordinglie, That from that place shall  
Hee come, to iudge the Quicke and the  
Dead.

Matth. 26. 11. The Poore yee  
haue al-ways wvith you, but Mee  
yee shall not haue al-ways wvith  
you.

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Remark

## 166 Lord's Supper.

*Remark then,* That the Popish practise, would make Christ a liar; while as the Priests say, that they haue Christ alwayes with them bodilie betweene their fingers, in their daylie Masses.

**Iohn 16. 28.** *I came from the Father, and am come in the World: againe, I leaue the World, and goe to the Father.*

*Note then,* As hee was bodilie present in the World, when hee came from the Father; so hee sheweth, that according to that presence, hee hath left the World, when hee returned to his Father, and is now onlie spirituallie present (as hee promised) with his owne to the end of the World. *Matth. 28. 20.*

**Matth. 24. 23.** *Then, if any man shall say unto you, Loe, heere is Christ, or there is hee; belieue him not.*

So neither should Christians now be- lieue those coufening Priests, that say, Heere is Christ in the Masse, Host, or there in the Pixe, or Procession.

**A&S 7. 56.** *And hee saide, Beholde, I see the Heavens opened, and the Sonne of Man standing at the right hand of God.*

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## CHAP. XVIII. 167

Beholde heere then, the witnessing of the first Martyre, where hee declareth the glorified bodie of Christ, onlie to bee in Heaven.

### 2. Witnessing of Antiquitie.

**T**Here is one person (sayth *Augustine*) God and Man, and Christ is both these, everie-where by that, where-by hee is God: but in Heaven, by that, where-by hee is Man. (*Aug. Epist. 507. ad Dardanum.*) For when hee was on Earth, hee was not then in Heaven; and now being in Heaven, hee is not to bee had on Earth, sayeth *Vigilius, lib. 4. contra Eutychem.* And so sayeth *Fulgentius* the verie same. *Lib. 2. ad Thrasimundum.*

### 3. Confession of Partier

**H**EE left the World, according to his bodilie presence, (sayeth *Lyra, on Iohn 16. 28.*) and hee sayde, Yee shall not haue mee al-wayes with you, by my corporall presence: other-wise hee sayth, I shall bee with you to the worlds ende. *Lyra in Matth. 26. 11.*

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§. 2. *That Christ's Bodie is not in manie places at once, invisable, and unpalpable.*

1. *Authoritie of Scripture.*

**H**eb. 2. 17. *Wherefore, in all things it behoved him to bee like unto his brethren.*

*Note then, If it behoved him to bee lyke to vs in all things, then his bodie must be visible, and palpable, and contained in one place, even as other glorified bodies are.*

**Matth. 28. 6.** *Hee is not heere, for hee is risen, as hee saide.*

*Remark then, That according to the Romish doctrine, if Christ's bodie may be in manie places invisable at once, the Angel's reason heere should bee of no force: for it might haue beene replied, That altho hee bee risen, yet hee might at the same instant haue beene invisable in the Sepulchre.*

**Luke 24. 39.** *Beholde mine hands and feet, that it is I my selfe: handle mee, and see; for a spirit hath not flesh and bones, as yee see mee haue.*

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*Note then,* That after his Resurrection, our Saviour's Bodie was visible and palpable, his Resurrection adding glorie to his Nature, but no-ways quite abolishing his Nature; as the Papists doe, who change not onelie Bread in-to his Flesh, but his Flesh in-to a Spirit, which hath neither flesh nor bones, as the Disciples saw Christ's bodie haue.

**Acts i. 11.** *This same Iesus which is taken vp from you in-to Heaven, shall so come, in like manner as yee haue seene him goe in-to Heaven.*

*Note then,* That the Angels testifie, that as his going vp from men to Heaven, was sensible and visible; so should his bodilie comming from Heaven backe againe, bee sensible and visible: which seeing no such comming hath beene hither-to, or can bee seene, it is evident, that his comming downe invisiblie, to bee amongst the Priests fingers, when he consecrateth the host, is a ridiculous phantasie.

2. Witnessing of Antiquitie.

**T**He Bodie of Christ (sayth *Theodoret*) hath its former shape and figure, & circumscription; and, as I may briefly say, the same essence of a bodie, altho after the resurrection it was made immortal

mortall, and free from corruption. *Theod. Dialog. 2.* And in the same Dialogue, from the circumscription there-of, hee proveth the visibilitie there-of: and by the visibilitie there-of, where it is, that it is circumscribed; saying, that, that onlie is invisible, which can-not bee circumscribed. In lyke manner *Augustine* sayeth, that it is prophane, not to believe and professe (sayth he) the sonne of God according to his humanitie, to bee corporeall and locall, after his resurrection. *Aug. 4. tom. de essentia divinitatis.*

## 3. Confession of Partie.

**H**andle mee, and see: by this (sayeth *Lyra*, on *Luke 24.*) hee shew that he had a true bodie, and not an imaginarie. And on *Acts 1. 11.* hee shall come (sayth hee) in the same forme and substance of flesh to judge, as hee came to be judged: for altho he hath received immortalitie, hee hath not lost the true nature of humanitie.

S. 3. That after consecration, the Bread, and VVine remaineth in substance, in the Sacrament of the Eucharist.

## 1. Authoritie of Scripture.

**M**atth. 26. 29. But I say unto

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## CHAP. XVIII. 171

*unto you, I will not drinke hence-  
foorth of this fruit of the Vine.*

*Note then, That Christ calleth it expresselie the fruit of the Vine, which hee had drunken with his Disciples, at his last Supper.*

**Verse 26.** *And as they were eating, Iesus tooke Bread, and blessed it, and brake it, and gaue it to the Disciples.*

*Note then, That it was still Bread, after distribution: for the word [it] is still relatiue to the bread which Christ tooke: and hee sayde, [Thy is] not, [thy shall bee, by transubstantiation,] [my bodie, which is given for you, sayeth Luke, 22. 19.] Now all men know, that it is not the host of bread that was crucified for vs, [doe this in remembrance of mee.]*

*Note then, That a remembrance is not of a thing present; so neither is Christ's Bodie, after the Popish manner.*

**1. Cor. 10. 16.** *The cup of Blessing, which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the bodie of Christ?*

*Remark*

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*Remark* then, How the Apostle expoundeth Christ's words: calling that the communion of Christ's bodie, which him-selfe called his bodie. Now the communion of a thing, is not the thing it selfe; for these two are diuers.

**I. Cor. II.** *For as oft as yee eate this bread, and drinke this cup, yee doe shew the Lord's death, till hee come.*

*Note* then, That the Apostle calleth that [*bread*] which wee eate in the Sacrament, and not humane flesh. Next, that wee show, or represent Christ's death in the Sacrament: therefore Christ beeing onelie represented there, is not there bodilie: And thirdlie, it is sayde, *till hee come*: therefore it clearlie againe followeth, that hee is not alreadie there.

### 2. Witnessing of Antiquitie.

**N**either doth the mysticall signes, after sanctification, depart from their owne nature, (sayth *Theodoret*) for they remaine still in their owne substance, and figure, and shape, and may be handled and touched, as they were before. *Theod. 2. Dialog.* Where-vnto consenteth *Ambrose*, in *1. Cor. 11.* saying, That it is bread, where-of all participate, to wit, according to its naturall substance. As also *Gelasius*, in his booke of two  
natures

## CHAP. XVIII. 173

natures, saying, After consecration, that yet the substance and nature of bread and wine doe still remaine.

### 3. Confession of Partie.

**P**ope *Imocent* 3. in his fourth booke of the mysteries of the Masse, *cap.* 27. testifyeth, that Christ, after consecration, calleth that which was in the Cup, the fruit of the Vine. And *Bellarmino* granteth, that it is probable, that there is no expresse place of Scripture, that evidentlie can inforce transubstantiation to bee admitted: for that it is by these words, which they commonlie adduce, he sayth the most learned, and sharpest witted amongst them (as *Scotus* was) hath thought the cleane contrarie. *Bell. lib.* 3. *de Euchar. c.* 23. §. *secundo.*

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§. 4. That Christ Iesus is not received by the bodilie mouth.

### 1. Authoritie of Scripture.

**I**ohn, 6. 35. *I am that bread of life: hee that commeth to mee, shall never hunger; and hee that believeth in mee, shall never thirst.*

Note therefore, That the way how to eate, and drinke of Iesus Christ, is to believe in him.

Verse



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Verse, 53. *Verelie, verilie, I say unto you, except yee eate the flesh of the Sonne of Man, and drink his blood, yee haue no life in you.*

But remarke, that manie haue gotten lyfe eternall, who never did eate Christ with the bodilie mouth, by the Papists owne confession, as the Thiefe on the Crosse, and manie moe others, which die after Baptisme.

*Ephes. 3. 17. Christ dwelleth in your hearts by faith.*

Note then, That as his dwelling in vs is, such is our receiving of him, and that the one, and the other, both are spirituall by faith.

## 2. Witnessing of Antiquitie.

**W**herefore preparest thou thy teeth, and thy wombe? (sayth *Augustine*) belieue, and thou hast eaten. *Tract. 25. in Iohn.* And even hither-to hee may be touched, but by affection, not by the hand, by desire, not by the eye; and by faith, and not by the senses, sayeth *Bernard. serm. 28. in Cant.* So sayeth *Ambrose* lyke-wise, *lib. 6. in Luc. c. 8.* And therefore concludeth there-after, saying, Not vpon the earth then, nor in the earth, nor according to the flesh, must wee

## CHAP. XVIII. 175

wee seeke Thee, if wee would finde Thee. *Ambr. lib. 10. in Luc. c. 24.*

### 3. Confession of Partie.

**H**EE expoundeth (sayeth *Lyra*) that which Hee sayde before, and what it is to eate His Flesh, and drinke His Blood: that it is, to abyde in Christ, and Christ in him. (Now, Christ abydeth in our heartes, and that by fayth, sayeth the Apostle, *Ephes. 3. 17.*)

§. 5. That *CHRIST IESVS* is not receiued by the *Wicked*.

### 1. Authoritie of Scripture.

**I**ohn, 6. 51. *I am that Bread of Lyfe, which came downe from Heaven: if anie man eate of this Bread, he shall liue for ever.*

Note therefore, That in respect the Wicked get not Eternall lyfe, that therefore they no-wise participate of Christ.

Verse 56. *Hee that eateth my flesh, and drinketh my blood, abydeth in mee, and I in him.*

But the Wicked, neyther are in Christ, as Members; nor is Christ in them by his Spirit: but the spirite of Satan onelie, whose members they are; and therefore they

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they no-wise are partakers of CHRIST  
I E S V S.

### 2. Witnessing of Antiquitie.

**H**Ee who disagreeth from Christ, hee  
neyther eateth his bodie, nor drin-  
keth his blood, (sayeth *Augustine*) altho  
hee daylie receiue the Sacrament of so  
great a thing, to his condemnation. *Aug-  
ust. 3. Tom. Sent. 339. Et Lib. 21. de Ci-  
uit. Dei, Cap. 25.* And hee that remay-  
neth not in Mee, and I in him, let him not  
say, or thinke, (sayeth *Bernard*, in the  
person of Christ) that hee eateth my bo-  
die, or drinketh my blood. *Bern. Epist. ad  
Fratres, de monte.*

### 3. Confession of Partic.

**H**Ee that abydeth not in Christ, (sayth  
*Lyra*) and Christ in him, hee eateth  
not Christ spirituallie, altho hee partici-  
pate of the Sacrament corporallie. ( And  
a little after:) For the Sacrament it selfe,  
is taken by some vnto lyfe, and by some  
vnto death: but the matter of this Sacra-  
ment, is by all vnto lyfe, and by none ta-  
ken vnto death. *Lyra, in Ioan. 6.*

§. 6. That Christian People (for whom Christ shed His Blood) should not be defrauded of the Cup, which is called, The Communion there-of.

1. Authoritie of Scripture.

**M**atth. 26. 27. And taking the Cup, he gaue thanks, and gaue it to them, saying, Drinke ye all of this.

Note, That where-as Hee sayeth onlie of the Bread, *Eate yee*, Hee speaketh more expresselie of the Cuppe, saying, *Drinke yee all*; that none should bee excepted.

1. Cor. 10. 16. The Cuppe of Blessing, which wee blesse, is it not the communion of the Bloode of Christ?

I aske then, Wherefore hinder the Popish Clergie their People, from so comfortable a Communion? seeing the Precept of Drinking, must belong to them, to whom the reason of the Precept most belongeth, which is the comfort of remission of sinnes, and the remembrance of Christ Iesuspasion, 1. Cor. 11. 25. If therefore people should apply the one, and remember the other, then

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then surelie they should participate of the Cup.

1. Cor. 11. 28. *But let a man examine him-selfe, and so let him eate of that Bread, and drinke of that Cup.*

Now then, That as all faythfull Christians are bound, to prooue and examine their owne conscience before communicating; so are they ordayned to drinke of the Cup. Therefore yee see, that in the two preceeding verses, and in the subsequent, both Eating and Drinking, are ever joyned together, and injoynd to all.

### 2. Witnessing of Antiquitie.

One Cuppe is distributed amongst vs all, sayeth *Ignatius, Epist. 6. ad Philadelph.* And to everie one of those that are present, the Deacons distribute Wine and Water, sayeth *Iustin. Martyr. Apol. 2.* And vnto all men what-so-ever, is one Bodie, and one Cuppe, presented sayeth *Chrysostome, Hom. 18. in 2. Cor. Cap. 8.*

### 3. Confession of Partie.

OF olde, that the Eucharist was given vnto Laicks, vnder both kynds, for manie ages, (sayeth *Alphonfus*) wee are instructed by the Writs of manie holie Fathers. *Alphon. de Castro, contra he-*  
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## CHAP. XVIII. 179

*ref. verbo Eucharistia.* And more particularlie sayeth *Cassander*, thus, It is evident, that the Vniuersall Church to this day, ( sayeth hee) and the *Occidentall*, or *Romane*, a thousand yeares, and moe, after Christ, in the solemne, and ordinarie administration of this Sacrament, did exhibite, to all the members of Christes Church, both the sortes of Bread and Wine. *Cass. consult. art. 22.*



## CHAP. XIX.

### OF THE MASSE.

§. I. That the Popish Priests haue no calling, to sacrifice Christ's Bodie in the Masse.

1. Authoritie of Scripture.



**Eb. 5. 4.** No man taketh this honour to himselfe, but he that is called of God, as was Aaron.

Now let vs see then, where Christ anie-

180 Of the Masse.

anie-where called, or ordained anie to sacrifice his bodie againe, which himselfe did once for ever vp-on the Crosse.

*Luke, 22. 19. Doe this in remembrance of mee.*

*1. Cor. 11. 26. Yee shall declare the Lord's death, till hee come,*

*Note then, That the Lord's Supper was ordained, that all Christians should remember his suffering, and sacrifice on the crosse, and should declare his death, till him-selfe come to judgement againe: but not, that anie should sacrifice Him vp againe daylie, as tho hee were already come, and were bodilie present amongst the Priests fingers, daylie to offer vp.*

*Heb. 7. 23. And they truelie were manie Priests, because they were not suffered to continue, by reason of death: but this man because hee continueth for ever, hath an vnchangeable Priesthood.*

*Note then, It being vnchangeable, or perpetuall, that it admitteth no succession of a subordinate Priest-hood.*

*Verse, 25. Wherefore hee is able also, to saue them to the uttermost, that come to GOD by him,*  
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seeing hee ever liveth, to make intercession for them.

Note then, That the Priesthood of Christ, consisteth not onlie in that oblation of him-selfe, once vp-on Earth, but in his continuall intercession for vs, ever in Heaven: which seeing hee performeth that by him-selfe, and therefore admitteth no sort of successour there-in; so lyke-wyse by that once oblation of him-selfe, and the perpetuall recent vertue there-of, hee saveth all them to the utter-most, that come to God by him: and therefore neither in that part of his Priesthood, (which hee will haue intire) admitteth hee anie suffragan, or successour what-so-ever.

Verse, 17. For hee testifieth, Thou art a Priest for ever, after the order of Melchisedek.

Note then, That as there was no Priesthood secundarie, or successiue vnto Melchisedek's, which was typicall; so there is none secundarie, or successiue vnto Christ's, which is true and eternall: else they could not bee saide, through their difference, to bee of one order.

Verse, 26. For such an High-Priest became vs, vwho is holie, harmlesse, undefiled, separate from

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## 182 Of the Masse.

*sinners, and made higher than the Heavens, who needed not daylie, as those High-priests, to offer up sacrifice, first for his owne sinnes, and then for the peoples.*

*Note then, That if the popish sacrificers succede to Christ, it must bee in his high-priesthood; (for such a one onlie the Gospell acknowledgeth: and to doe that which hee did, is an act of the high-priest of the Gospell onelie.) Now the Gospell requireth the high-priest there-of, to haue such qualities as are heere set downe: which if the Popish sacrificers dare not claime to, then let them not claime succession to that office, which requireth those qualities; nor to the proper act there-of, which is, the sacrificing to God his owne onelie Sonne.*

**Heb. 9. 14.** *Who through the eternall Spirit, offered him-selfe without spot to God.*

*Note then, That our high-priest, is both the Sacrificer, the Altar, and the vnspotted sacrifice it selfe: These three who claime, that they succede him in his priesthood, must bee these three lyke-wyse; els his priesthood and theirs are no-ways one; and so their priest*  
hood

## CHAP. XIX. 183

hood must bee a new one of their owne, but not a succeeding to his.

**Ephes. 4. 11.** *Hee gaue some to bee Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers.*

*Note then,* That the Apostle, in nominating all these offices, which Iesus Christ had ordained in his Church, maketh no mention at all of anie sacrificers of his bodie.

*Againe,* at large in the Epistles to *Timothie* and *Titus*, hee sheweth all the duties of a Bishop, or Pastor in Christ's Church, but hee maketh no part of his charge, the sacrificing of Christ.

**Revel. 1. 6.** *Who hath made vs Kinges, and Priests, vnto God his Father.*

*Note heere,* That all Christians are called Priests, in respect of their spirituall sacrifices of prayer and praise, &c. that they offer vp vnto God; but no-where are pastors of the Church particularlie so called: the holie Ghost fore-seeing, that some would arise, that would vsurp that stile onliero them-selues, in an injurious sence, vnto the Sonne of God.

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2. Witnessing of Antiquitie.

**T**O this our doctrine, that the popish Priests haue no calling, to sacrifice Christ's bodie, which they claime vnto from Christ's fact, and institution of them, to succede there-in to him in the last Supper, the cleare confession of our Adversaries jumping there-with, shall serue to convince them: for there is no expresse mention in the Historie of the Gospell, (sayeth *Suarez*) of a sacrifice or oblation; as also the fact of Christ which is declared, might haue beene done by him without anie sacrifice, to wit, by consecrating the Bread and Wine, and giving the same to his Disciples, without anie intention of sacrificing: and therefore hee concludeth, that it is conjecturall onlie, to thinke, that anie such thing is agreeable, either to the words or deeds of Christ. *Suarez*, in 3. part. *D. Thomas*, tom. 3. dispnt. 74. sect. 1. §. secundo potest.

In lyke manner, the same *Suarez*, reporteth, that the Bishop of *Bitonto*, and others, did defende, that Christ, in that night of the celebrating his last Supper, offered vp no sacrifice. *Suarez*, *ibid.* §. 2. *Pag.* 949. For if hee had offered vp an expiatorie sacrifice then, where-by the sinnes of the World had bene done away, then in his last Supper hee behou-

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ved to haue died, and so needed not to haue died the day after, according to *Hebr. 10. 10.*

§. 2. That the Masse is no propitiatorie sacrifice, but al-together derogatorie to Christ's propitiatorie sacrifice, offered on the Crosse.

1. Authoritie of Scripture.

**H**eb. 9. 22. Without shedding of blood, there is no remission.

Note then: Seeing they call the Masse an vnbloodie sacrifice, that therefore the same is no-wise propitiatorie for the remission of sinne.

Verse. 25. 26. Not that hee should offer him-selfe often, &c. for then must he often haue suffered.

Remarkethen, That it is all one thing, in Scripture, Christ to bee offered, and Christ to suffer: and therefore to offer Christ daylie, is all one, as Christ to suffer daylie, which is both absurd and blasphemous.

Verse. 26. But now in the ende of the Worlde, once hath hee

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*appeared, to put away sinne, by the sacrifice of him-selfe.*

*Note then, That once onelie hath hee suffered, and therefore once onelie was hee sacrificed; and that by that sacrifice once made, by him-selfe alone, our finnes are put away: and therefore no other sacrifice, but that onelie, is alone propitiatorie.*

*Againe, verse 26. Where hee sayth, That once hee hath appeared, to put away sinne, by the sacrifice of him-selfe.*

*We remarke, that a propitioriesacrifice, should bee ever apparent and visible; and therefore seeing Christ, nor his sacrificing, is not apparent, nor visible in the Masse, therefore it followeth, that in the Masse there is no sacrifice at all, let bee, propitiatorie.*

*Verse, 27. 28. And as it is appointed to men, once to die, but after that, the judgement; So Christ was once offered, to beare the finnes of manie.*

*Note then, That to say, that Christ is offered daylie, is as absurd, as to say, that a dead man dieth daylie.*

*Heb. 7. 27. Who needeth not daylie*

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CHAP. XIX. 187

daylie, as those High-priests, to offer  
vp sacrifice, &c.

Heb. 9. 12. But by his owne  
blood, hee entered once in-to the holie  
place, having obtained eternall re-  
demption for vs.

Note then, That the repetition of  
Christ's sacrifice daylie, importeth a like  
imperfection there-of, as the daylie offer-  
ring vp of sacrifices vnder the Law,  
imported the imperfection of that legall  
priesthood: which is both absurd and  
blasphemous, to affirme of Christ's.

Againe, Remarke, that the Apostle  
showeth, that Christ's bloodie sacrifice,  
where-by hee entered in-to the holie  
place, is of an infinite worth, having  
obtained eternall redemption for vs:  
where-as all Papists grant, their sacri-  
fice of the Masse to bee but of a finite  
worth, and therefore is not one, but  
farre inferiour to the sacrifice of Christ,  
and consequentie also their priesthood  
to his. From whence also it followeth,  
that they succede not to Christ in his  
priesthood, after the order of Melchi-  
sedek: but haue a new one of their owne  
coining, farre differing from Christ's,  
and millions of degrees inferiour  
there-to.

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Heb. 10. 18. Now, vvhhere remission of sinne is, there is no more offering for sinne.

Verse, 14. For by one offering, hee hath perfected for ever, them that are sanctified.

Note then, If that one, and once offering of Christ, availeth for ever, to the remission of sinne, and perfecting for ever of them that are sanctified; it followeth necessarilie, (as the Apostle sayeth) that there is no more offering for sinne: and consequentlie, no more neede of sacrifices propitiatorie, nor anie further immolation of Christ, for the remission of sinne.

And therefore wee conclude, That seeing the sacrifice of the Masse is neither the reiteration of Christ's sacrifice, (for that were to accuse it of imperfection, as Heb. 7. 27.) nor yet the continuation of it, (for so hee should daylie die, as Heb. 9. 25. 26.) nor that it is visible, bloodie, nor of an infinite worth, as His was: Therefore it is no wyse Christ's sacrifice propitiatorie, but a blasphemous, idolatrous abomination, flat derogatorie there-to.

2. Wit-



## 2. Witnessing of Antiquitie.

**T**O this our doctrine, That the Masse is no reall, and properlie a propitiatorie Sacrifice, witnesseth thus *Antiquitie*: Because wee are delivered (sayth *Ambrose*) by Christ's death, as myndfull there-of, in eating and drinking, wee represent that Bodie and Blood which was sacrificed for vs. *Amb. in 1. Epist. ad Cor. cap. 11.* So lyke-wise testifieth *Eusebius*: After that Christ offered vp that admirable and excellent sacrifice to his Father, for the salvation of all, hee instituted, that wee should offer vp the remembrance of that benefite, in place of a sacrifice to God. *Euseb. de demonstr. Evang. lib. 1. cap. 10.* With whom at last accordeth thus *Saint Bernard*: As after a manner (sayth hee) Christ is daylie yet sacrificed, while as wee declare his death: so hee seemeth also to bee borne, while as wee likewise represent his Nativitie. *Bern. Serm. 6. in Vigilia Nativitatis Domini.*

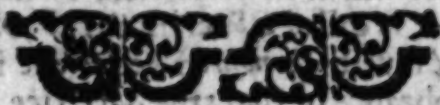
## 3. Confession of partie.

**T**HAT which is offered and consecrated, is called a Sacrifice and Oblation, (sayth *Lombard*) because it is a remembrance of that true Sacrifice and holie Oblation. *Lomb. lib. 4. sent. dist. 12.* So lyke-wyse sayth the Glosse vpon

## 1901 Of the Masse.

*Gratian*: where it is saide, that in this mysterie, Christ dieth, and his flesh suffereth: that is, his death and suffering is there represented. *Gloss. de consecr. dist. 2. cap. quid sit.* And last of all, (sayeth *Vasquez*) the whole forme of the sacrifice of the Masse, where-by Christ is saide to bee there-in sacrificed, is the verie representation of the death of Christ. *Vasquez, Disput. 222. c. p. 8.* As also *Aquinas* propounding that question directlie as well as *Lombard*, whether or no Christ bee sacrificed in the Eucharist, giveth such an answer, as wee will all gladlie subscribe: for hee giveth two reasons, wherefore the Eucharist is called a sacrifice: first, (sayth hee) because it is a representatiue image of the Passion of Christ: and secondlie, because by this Sacrament, wee are made partakers of the fruit of Christ's Passion. And in that same place hee sayth, That it is the fore-sayde passion, that was the onlie true sacrificing of Him. *Aquin. 3. Part. Quest. 83. Art. 1.*

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CHAP. XX.  
AN APPENDIX,  
OF ANTICHRIST.

*To the Reader.*  
Of the necessitie of this  
Appendix.



**A**fter the pro-  
clayming of the  
Eternall Gospel, Re-  
vel. 14. 9. there is  
a fearfull Conmi-  
nacion, against all  
those that any more  
follow the Beast, or  
receiue his marke : to wit, That they shall  
drinke of the VVyne of the VVrath of GOD,  
and be tormented with eternall Fyre. It is,  
therfore, verie behooffull, for everie Chri-  
stian to know this Beast: that as the People fol-  
lowed Absolon, tho in their simplicitie ; so  
men follow not lyke-wyse, in obstinacie, against  
revealed

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revealed Light, that detected dissembler now,  
and Traytor to GOD'S Truth.

For this cause, as the Starre made the  
VVyse-men know CHRIST, and where  
Hee was: So haue I set the Starre of GOD'S  
VVord before thine Eyes, to leade thee to the  
knowledge of Antichrist lyke- wyse, and where  
hee is. And what-so- ever place of Scripture  
I haue adduced to indigitate Antichrist, (as  
the finger of the Baptist pointed out CHRIST)  
I haue, for thy better satisfaction, and con-  
vincing of the Adversarie, brought eyther  
the Exposition of ancient Fathers, or Romane  
Doctors, there-on; and haue made the appli-  
cation, out of the Records of their owne Hi-  
stories: so that their owne mouth, shall in-  
dye their owne Dittie, and saue that paynes  
to their silent partie.

And all this I haue taken from ancient un-  
suspected Bookes of their owne, which I haue  
beside mee: vsing all fidelitie for thy assu-  
rance, and all perspicuous breuitie that is  
possible, for thy contentment and ease.

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## OF ANTICHRIST.

§. I. *What sort of Adversarie hee is, to wit, not an open Enemy, but a counterfeite, or a masked Foe, vnder the Christian name.*



Heb. 2. 3.

*Let no man deceive*

*you, by any means, for that day shall not come, ex-*

*cept there bee a falling away first, and that man of sinne bee revealed, the sonne of perdition.*

*Note then, That Antichrist shall bee an Apostate Christian, and no Iew, vnder the Christian name, making defection from the trueth of CHRIST: for so sayth Bellarmine, (Lib. 3. de Pontif. cap. 2. §. ad postremum.) By this falling away, (sayth hee) most rightli may Antichrist bee vnderstood; for hee shall bee so no-*  
*table*



## 194 Of Antichrist.

table an Apostate, that hee may be called the *Apostasie* selfe.

*Remarke also.* That therefore hee getteth *Iudas* stile, and is called *The sonne of perdition*: because as *Iudas* was the ring-leader of those that came against Christ, yet professing him-selfe a chiefe Disciple, and saluting Christ as his Master; so is *Antichrist* the ring-leader and head of those that are against the trueth of Christ, yet professing him-selfe a chiefe christian, and a Deputie for Christ: therefore sayth *Augustine* (tract. 3. in *Epist. Iohannis*,) that *Antichrist* is the greater liar, who professeth with his mouth Iesus to bee Christ, but denyeth him by his deedes: which beeing contrarie to the doctrine of Christ, they are contrarie to the Word of God, which Word of God is Christ. Therefore he concludeth, Let vs then (sayeth hee) take heed, not to his tongue, but to his deedes; and where his deedes speake, wherefore require wee words?

*Revel. 13. 11.* And I behelde an other Beast, comming out of the Earth, and hee had two harnes, like the Lambe, and hee spake as the Dragon.

Note then, That heere againe *Antichrist*

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christ is descrybed, (as all men confesse.) And this is that Beast, sayeth *Augustine*, (*Hom. 11. in Apocalip.*) which vnder the christiā name resembleth the Lambe, that hee may secretlie powrein the poyson of the Dragon. This is that hereticall church, which would not counterfeit the likenesse of the Lambe, if shee did openlie speake; but shee counterfeiteth christianitie, that the more securelie shee may deceiue the simple. And there-after hee sayeth more expresselie, That this hereticall, and antichristian church, shall heere-in make her selfelike to Christ; which altho her members be spirituallie persecuting Christ, yet they will seeme to glorie of the signe of the Crosse of Chriit.

§. 2. *The tyme which is fore-tolde of Antichrist's comming, and that the same is alreadie past.*

2. **T**Hess. 2. 7. *Onlie hee who now letteth, will let, till hee bee taken out of the way.*

This *Bellarmino* expoundeth, according to common consent, (*lib. 3. de pont. c. 5.*) to bee the decay of the olde Romane Empire.

Now

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Now that this is performed, let a clowde of Popish authors testifye: *Aquinas* on this place of *Paul's*, sayeth thus, That as it was a signe of Christ's coming, to wit, the domining over all of the *Romane Empire*; so is it a signe of *Antichrist's* coming, to wit, the revolt of Countreyes from the *Romane Empire*. But (sayeth hee) Countreyes haue long since revolted from the *Romane Empire*. Wherefore hee is forced to grant, that in place there-of, there is onlie to be seene a spirituall Monarchie at *Rome*: and from whence wee therefore conclude inevitable, That *Antichrist* is come.

So sayth *Haymo* also, a *Germane* Archbishop, on this place, who wrote in the 800. yeare of God: The Apostle sheweth, (sayeth hee) that our Lord shall not come to judgement, while first a decay bee of the *Romane Empire*; which wee now see fulfilled, and that *Antichrist* doeth now appeare in the World, who shall kill the Martyres of Christ.

*Lyratykewyse*, on this place of *Paul*, sayth, that in his time, the whole Kingdomes of the World had alreadye revolted from the *Romane Empire*.

And the Author of *Fasciculus temporum*, in the life of *Honorius* 1. sheweth, that this irrecoverable decay begā anno 639. So that now, (sayth hee) all the  
four

four Monarchies are decayed, and there resteth none now, but that of *Antichrists*.

*Revel. 17. 12. And the ten hornes vvhich thou sawest, are ten Kinges, vvhich haue received no Kingdome as yet, but receiue power as Kings at one houre with the Beast.*

This *Bellarmino* expoundeth (*lib. 3. de Pont. c. 5.*) to bee the dissolving of the *Romane* Empire, in-to severall free Kingdomes, which before were but tributarie Provinces; and which must bee vnderstood of the olde *Romane* Empire, which was in *Saint Iohn's* dayes, and so is alreadie fulfilled: and can-not so bee vnderstood of this new one, which consisteth not of so manie Kingdomes, and is but an image onlie of the olde, erected by the Pope, and subject vnto him. And so (according to *Iohn's* wordes) is not divisible in so manie Kingdomes.

That this dissolution then of the olde Empire is alreadie accomplished, by the revolt of tributarie Kingdomes from the same, and their assuming of power, to bee free Monarches, is alreadie proven by the fore-named testimonies: and in speciall, by that of *Lyra's*, whose words are these, The whole Kingdomes of the  
World



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World (sayth hee) haue alreadye, as it were, revolted from the *Romane* Empire, denying to be subject there-to, or to pay tribute: and now manie Yeares agoe, the Empire hath also wanted an Emperour.

Whence it followeth, that as sure *Antichrist* is come, as it is sure that the olde *Romane* Empire standeth not entire, but is dissolved, by the revolt of Kingdomes there-fra, which of olde were subject there-to: and that at that same instant time, when those assumed power, as free Kings over their Countreyes, that even then *Antichrist* was alreadye come, and grew great in the Church: seeing it is expresselye saide, that those Kings at one houre receiue power with the *Beast*.

9. 3. The place in generall where in *Antichrist* is to bee found.

2. **T** Hess. 2. 4. Who sitteth in the Temple of God:

That is, (as not onely expound *Ierome* and *Theodoret*, but their owne *Saint Aquinas*, and *Lyra*, on this place,) who ruleth in the Church: or, as *Augustine* sayth, (*Lib. 20. de ciuitate Dei, c. 19*) who giveth him-selfe out, as if he, & his followers, were the onely true Church.

Both



Both which, that the Pope doeth, *Bellarmino* beareth witness, proving his Monarchicke ruling in the Church. *Lib. 2. de Pont. c. 12.* and that hee, and his followers, are onlie the true Church, in his fourth Booke, *De Ecclesia*, throughout.

§. 4. The place in speciall, where-in Antichrist his seat is to be found.

**R**Evelat. 17. 9. The seven heads, are seven Mountaynes, where-on the Woman sitteth.

Which signify Rome, sayeth *Bellarmino*, (*Lib. 1. de Eucharist. Cap. 11. §. respondeo Sacramentalem*) which is situated on seven Hilles.

Where-vnto the *Rhemists* also are forced to consent, saying, on the fift verse of this same Chapter, As in the beginning of the Church, *Nero*, and the rest of the persecuting Emperours, (which were figures of *Antichrist*) did principally sit in Rome: So also (say they) the great *Antichrist* shall haue his seat there, as it may well bee.

Note then, That *Antichrist* must not onelie (by the *Papists* owne confession) rule as a Monarch in the Church generally:

rallie: but also, that *Rome* must bee his seate particularlie. Where-in that hee hath sitten long a-goe, hath beene proved by the tyme of his comming, and is clearlie testified by their *Petrarch*, a *Romane Arch-deane*, and Channon, who lived anno 1350. and who thus testifieth of *Rome* in his tyme, That it was even then the seate of the Whore; & that even then the Kinges of the earth did drinke the Wyne of her Fornication. So that no-thing more was to be expected, than the performance of that which the Angel sayeth, *Babylon is fallen*. *Petrarch*, *Lib. Epist.* 18.

§. 5. His Qualities and Actions, where-by to know him: and first, his exorbitant Pryde.

2. **T**Hess. 2. 4. Who opposeth and exalteth him-selfe above all that is called God.

That is (as saith their *Carthusian*) above all creatures, that are eyther reputed, or for some singular perfection, or eminencie, are so called, gods; beeing such by participation of name onelie, as sayeth their *Aquinas*.

Now, these are eyther heavenlie Angels,

gels, so called, *Psal.* 97. 7. and expounded so to bee, *Hebr.* 1. 6. or they are earthlie Princes, so stiled, *Psal.* 82. 6.

But to applie, that the *Pope* exalteth him-selfe aboue all these, let his Cardinall *Turrecremata* testifie, where hee sayeth, (*Lib. 2. summa, cap. 52.*) That as Christ got dominion from His Father, aboue all Principalities, and power aboue all creatures what-so-ever that haue being, that all knees should bow to Him: So Hee hath granted most fullie this dominion and power to *Peter*, and his Successors. Hence was that proude word in the Bull of *Clement* the first, concerning those that died comming to his *Iubile*, saying, *VVe command the Angels, &c.* And hence also is that proude claime of *Boniface* the eight, in his decretall, *Extravagant*, lib. 1. tit. 8. *unam sanctam.* Affirming, that he was to judge all men, and to bee judged of none; and that all men (whether Kings, or Subjects) vnder paine of damnation, should profess their subjection to him, as their onlie supream Lord, both in spirituall things, and temporall.

§. 6. His Blasphemie.

2. **T**Hess. 2. 4. *So that hee as God, sitteth in the Temple of GOD, shewing him-selſe that hee is God.*

Revel. 17. 3. *And I ſaw a Woman, ſit vpon a ſcarlet-coloured Beaſt, full of names of Blaſphemie.*

Now, that in both theſe places Antichriſt is deſcrybed, all men admit. Let vs ſee then, if the Pope ſitteth as God, in the Temple of God; 1. Vſurping the ſtile of God, 2. as alſo, His proper prerogatiues: 3. and laſt, by vſurping the proper ſtiles of the Sonne of God; let vs ſee, if hee bee that Beaſt, full of the names of Blaſphemie.

1. Firſt then, that hee aſſumeth the ſtile of God, is euidēt out of his canon Law, (*Diſt. 96. c. ſais, &c.*) whence Pope *Nicolas 2.* inferreth, that hee is to bee judged by none. Which priuiledge ſeeing hee granteth not to anie Prince, it is euidēt, that he vſurpeth not that ſtile in that ſenſe, that it is attributed to Magiſtrates in Scripture, and who are  
never,

never, but in the plurall number onlie, called *Gods*, but not anie of them, a *God*, in the singular.

2. Next, that hee vsurpeth God's proper prerogatiues, is euidēt in his dispensing with God's Law: the reason where-of is, because (sayth *Angelus Clauasius*, in his *Summa Angelica*, tit. *Papa*, f. 141.) wee haue by the example of God him-selſe, that hee oft-tymes hath dispensed with his owne Law. Therefore it followeth, that the Pope lyke-wyſe doing ſo, ſhoweth him-ſelſe, that hee is God, or God's equall. For it is a common rule amongst them-ſelues, that an inferiour can not diſpence againſt the command of a ſuperiour. (*Summa Antonini*. Part. 3. tit. 22. cap. 6. §. 2.) And it agreeth alſo with common ſenſe and reaſon.

A few examples of ſuch diſpenſations, in place of manie, wee will bring out of their owne Authors. The fore-ſaid *Angelus*, in his *ſumma Angelica* (f. 141.) relateth, that Pope *Martin* the 5. gaue one a diſpenſation that married his owne Siſter: and ſhoweth, that ſainct *Antoninus* is a coniuinct recorder of this with him.

Lyke-wyſe, *Villa*, *Scotus*, and *Orbellis*, all three, on the fourth Booke of Sentences, reporte, howe that Pope *La-*  
*civus*



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*c*ius dispensed with *Panormitan*, an Archbishop, to haue two Wiues at once, out of the fulnesse of his power, (say they) against that Apostolicall precept, *1. Tim.* 3. 2. (*Villa. f. 195. dist. 27. Scorius, f. 255. d. 33. q. 2. Orbellis, d. 33. §. 2.*

3. Last, that hee vsurpeth the proper stiles of the Sonne of God, and so is that *Beast, Full of the names of blasphemie*, let theie instances testify: 1. Hee is called, *That light that came into the world, and which the world received not* (*Iohn, 1. 10.*) for so the Bishop of *Bitonto*, in his oration before the Counsell of *Trent*, publicklye proclaimed him. Which title to bee onlie competent to Christ alone, both the text manifesteth, *verse 8. 9. 10. and, 12.* and their owne Authors, *Carthusian, Lyra, Ferus*, and manie more, on that place testify. 2. Hee is called, *The Husband of the Church*, by *Bellarmino* (*lib. 2. de Pont. cap. 31.*) which *Aquine, Lyra*, and *Lombard*, (*on 2. Cor. 11. 2.*) sheweth, to bee the proper stile of Christ *Iesus* allanerlye. 3. By the same *Bellarmino*, in his Preface, *De summo Pontifice*, hee is called, *That corner stone, proved and precious*: which title of Christ's alone, *Lyra; Hugo de S. Charo, Pintus*, and *Perusin* (*on Isai. 28.*) sheweth, to be incommunicable to anie what-so-ever: hee being called [*the corner stone,*] because

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cause hee coupleth (say they) both Jew and Gentile in one vnitie of sayth, [proven] by the passion of his crosse, and [precious] in respect both of the infinite value of his person, being God and Man, as also of the merite of passion, which redeemed the whole World, And last, hee is called by *Turcremata*, (*lib. 3. summa, cap. 9.*) *King of Kings*, which is onlie proper to our Saviour, (*Revel. 19. 16.*) and due to him allanerlie.

§. 7. *His Idolatrie, or spirituell VVhoredome.*

**R**Evel. 17. 6. *And upon her fore-head, was a name written, Myserie Babylon, the Mother of Harlots, and abominations of the Earth.*

Now of the veritie here-of in Rome, let their owne doctrine and confessions, in one instance onelie, concerning the worshipping of Images, clearlie beare witness.

Their doctrine is this, That the same honour is due to the Image of Christ, which is due to Christ him-selſe: for so say their canonized Saints, in their au-

thorized wrytings, Sain<sup>t</sup> Aquinas, 3. parte. q. 25. and Sain<sup>t</sup> Bonaventure.

Like-wise, That the Images of Christ, and of the Sain<sup>t</sup>s, are to bee worshipped, not onlie by accident, or improperly; but also by them-selues, and properly; so that the worship stayeth in the image it selfe, and as they are considered, even in them-selues, and not onlie as they supplie the place of that which they represent. So teacheth Bellarmine, (*lib. 2. de reliq. c. 21.*)

Their confession of the Idolatrie that is amongst them, conforme to this doctrine, is such: Polydorus Virgilius sayth, (*lib. 6. de inuentione rerum, cap. 13.*) that in his tyme, it was come to that madnesse and impietie, that those carved and painted Images, were so worshipped, as if they had sense and that the rude people did more confyde in them, than in Christ him-selfe, or the Sain<sup>t</sup>s.

Cassander also (*lib. consult. 6. de imag.*) affirmeth, that the worship of Images, was come to that highest adoration amongst them, that ever was vsed by Pagans, to bee given to their Idoles; and to that extreame vanitie, that they haue left no-thing vndone, which the verie Heathens performed, in dressing and decking their Images. And there after concludeth, that as long as the occa-

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sion of such errour is not taken away, but that Images decked with golde, and filke, and precious stones, are set in Churches, and on Altars, that so long no ende of superstition is to bee hoped for.

§. 8. His Cruellie.

**R**Evel. 17. 6. *And I saw the Woman drunken with the Blooa of the Saints, and of the Martyres of IESVS.*

This to bee true of the Popes, I shall adduce onlie their owne witnelles: *Platina*, in the lyfe of *Syluester* the 3, testifieth, That the Popedome was at that time come to this passe, that hee who exceeded most in pryde, and bryberie, attained to that degree of honour, all good men being oppressed by them: which fashion (say she) I wish our times had not kept; and except God prevent it, wee are to see worse.

In lyke manner, thus doeth the Author of *Fasciculus* exclaime, (f. 49.) saying of the 900. yeare. O worst time that ever was! (sayth hee) where in the godlieman is perished, and Truth is decayed

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cayed amongst the sonnes of men! O what contentions are in the Apostolicke seat! what emulations, sects, envie, ambition, intrusion; yea, and *persecution* is now! Alace, what companie, what assemblie, yea, what man then, may bee now secure?

Also in the life of *Boniface* the seavēth, he sayth, that manie were slaine, as in the primitiue Church, for that (to wit) which the Pope called *Heresie*.

And in the lyfe of *Innocent* the third, like-wise hee showeth, that 100000. of the *VValdenses* were partlie slaine, and put to flight, by the Earle of *Montferrat*, assisted at the Pope's command, with Bishops and Abbots.

And that in *Mysticall Babylon*, the blood shed in the whole Earth, may bee found, *Onuphrius*, in the lyfe of *Iulius* the second, showeth, that the Pope was the verie fyre-brand, and stirrer vp of Warres, everie-where through-out all Christendome.

This is then, that killing of the two Witnesses, (*Rev. 11. 3.*) whom *Augustine*, (*hom. 8. in Apoc.*) and *Beda* on that place, expound to bee the true professors of Christ's Church: and for number, called two, because (sayeth *Beda*) of that illumination by the light of the two Testaments, whose trueth they purelie professe, and whence, (sayth

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*Augustine*) all that suspicion of some, is al-together excluded, who thinke, that those two Witnesses shall bee two men, who before Christ's comming had in the Clouds ascended vnto Heaven.

§. 9. His Simonie, or spirituall Merchandize.

2. **P**Et. 2. 3. And thorow covetousnesse, shall they with feigned vvordes make merchandize of you.

Therefore, Revel. 18. amongst the merchandize of Myſticall Babylon, is recounted last, as most speciall, to summe vp all the soules of men.

Of the practise of this simonie, first, in an ordinarie custome of buying and selling the Papacie it selfe, let that testimony of the Popes Secretarie, Platina, in the lyfe of Sylvester the third, suffice, who sayeth, that they who most exceeded in Pryde, and Bryberie, attained to that degree.

Next, for selling of inferiour cures of soules, let first a Pope him-selfe speake, to wit, Pius the second, who before his comming to the Popedome, in his fourth Epistle to Iohn Peregall, his Procutor at

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*Rome*, writeth thus : There is no-thing (sayth hee) that the Court of *Rome* giveth without Money : for the verie imposition of hands, and the gifts of the holie Ghost, are solde : neither is the remission of sinne bestowed vpon anie, without large Money.

Here-of also testifieth their Poët, and *Carmelite Erier, Mantuan*, in his Booke *Of the calamities of tyme*, saying, All things are to bee solde at *Rome*, Churches, Priesthoods, Masses, holie Orders, &c. Prayers, yea, Heaven, and God Himselfe are to bee solde there.

Whence it is, that their owne *Duaren* testifieth, in his Booke for defence of the liberties of the French Church, that in the time of *Pin* the third, for the annats of benefices in three yeares, the Pope drew out of *France* syue and twentie hundreth thousand Crownes ; and for dispensation, to haue two or three Benefices together, that hee got two hundreth thousands of Crownes.

Whence also it is, that the Abbot of *Ursberg*, in his Chronicle (f. 321.) sayth, That the water-floods of all the Treasures of the Earth, did flow to *Rome*, to quench her thirst of Money, which was al-wayes insatiable, and which her Chancellarie & Penitentiarie Courtes sufficientlie can testifie.

§. 10. His false Miracles, or lying VVonders.

2. **T**Hess. 2. 9. Whose coming is after the working of Satan, with all power, and signes, and lying wonders.

Now, *Augustine* (*de unitate Ecclesie*) calleth these Miracles, lying: not onlie because they induce to lies, but because they are either feigned by men, and so are not true, or else they are the tricks of lying spirits, and so either *a falso*, or *ad falsum*.

Now, that both these last sorts haue beene frequent, and ordinarie in the Popish Church, is more than notorious.

Of the first sort then, their owne *Lyra*, testifieth thus, in his exposition on *Daniel*, 11. Some-tymes now also in the Church, (sayeth hee) is a great deceiving of the people, by miracles feigned by Priests, and their adherents, for their worldly gaine.

Of the second sort, where by they chiefe lie established their *Purgatorie*, thus speaketh *Chrysostome*, (*hom. 29. in Mattheum*) These voyces (sayth hee) that say, I am the soule of such a one, pro-

ceede from the fraude and deceit of the Devill: for it is not the soule of the departed that sayth that, but Satan, who, that hee may deceiue the hearers, feigneth him-selfe to bee that soule.

Of all Miracles then, that are pretended to bee wrought in the latter dayes by the *Romane* Church, we may answer with *Augustine's* words, saying, The Lord hath made vs warie of these Miracle-workers, fore-telling vs, That in the last dayes, false prophets shall arise, working signes & wonders, that they may seduce (if it were possible) the verie elect: so that how manie Miracles they obtrude for them, with as many arguments furnish they vs, against them: seeing no Church, but the false Church of *Antichrist*, is fore-tolde, in the latter dayes, to worke, or pretende such.

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§. II. His Name, and Marke.

**H**IS Name, that most ancient Father *Irenaeus*, in his fyft Booke, sayeth most probablie, is, *Latinus*: devoting there-by, that hee shall bee a *Latine*, or a *Romane* Bishop. And the imposing of which name on others, is, by professing of them-selves to bee *Romanists*, that all men may acknowledge there.

there-by subjection to his Sea, and service; or at least, bee of the number of his name: that is, (as *Carthusian* expoundeth) that they bee at least so accounted by others, that they are his followers.

But beside this, hee hath a Marke, which hee imprinteth on his speciall ones; and which *Augustine*, *Beda*, *Lyra*, and *Carthusian*, expounded, to bee a full conformitie to his obedience, and doctrine, and which *Under Christ's Name*, in *Hypocrisie*, (say they) they shall take vpon them, in their fore-heads, by an open and impudent profession: and in their right hand, by a resolute practise and action. And which may clearlie now-a-dayes bee seene true, both in those *Iesuits*, and their *Iesuited* followers; as-well in their practise of Idolatrie against GOD, as also in their treacherous crueltie against man lyke-wyse.

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§. 12. Of Antichrist's daylie consumption, and finall destruction at last.

2. **T**HESS. 2. 8. And then shall that wicked man bee revealed; whom the LORD shall consume by the Breath of His Mouth

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*Mouth, and shall destroy with the  
brightnesse of His comming.*

This Cardinall *Cajetan* so expoundeth, By the Breath of His Mouth, that is, (sayth hee) by the spirituall vertue of the Worde of the Gospell, piece and piece, turning away men from *Antichrist's* following, and leading them to imbrace the trueth of the Gospell. And this is that victorie of the Lambe, spoken of, *Revel. 17. 14.* over those *European Kings* and Countreyes, who before, as his secular arme, gaue their power, with one accord, to the *Beast*, & persecuted Christ's Servants; but beeing converted now, by the spirituall vertue of the Gospell, hate that idolatrous Whoore, and shall make her desolate, and burne her with fyre, for her thrashing is come: and yet but a little, and the tyme

of Haruest shall

come. Even so,

Come Lord

Iesus.

F I N I S.





## *Escapes in Printing.*

**I**N the second Chapter, pag. 42. to the *VVitnessing of Antiquitie*, proving, that Personall succession, to the Chaires of true Teachers, priviledgeth not from Errour, is to bee added the example of *Honorius*, the pretended successour of *Peter*, and yet an Hereticke, condemned in three famous Councils, and avouched to bee such, by a number of Auncientes, *Greeke and Latine*, as *Tharastus*, *Theodorus*, *Epiphanius*, *Bsellus*, and *Beda*, whome *Bellarmino* setteth downe, *Lib. 4. de Pont. cap. 11. §. septimum*.

**T**o the *Confession* lyke wyse of *Partie*, concerning the Church of *Rome*, is to be added, these ingenuous words of *Lyra*, to wit, That manie Popes haue beene found to haue made apostacie from the trueth. *Lyra*, in *Matth. 16.*

In the second chapter also, pag. 53. the *VVitnessing of Antiquitie* is omitted, to wit, the testimonie of saint *Ambrose*, which proveth, Miere personall succession, to be no note of the Church: whose wordes are these, *They haue not Peter's heritage (sayeth hee) who haue not Peter's sayth. Lib. 1. de penit. cap. 6.* Neyther doe

doe wee proue the fayth, by mens persons, (sayeth *Tertullian*) but rather the persons by the fayth. *Lib. de præscrip. contra hereticos, cap. 3.*

The *Confession* also of our Adversaries is this: It followeth not, therefore, (sayeth *Bellarmino*) necessarilie, that there is the Church, where there is succession. *Bell. lib. 4. de Ecclesia, cap. 8. §. dico secundo.*

In lyke manner, in the same seconde chapter, and pag. 55. the *VVitnesing of Antiquitie* is omitted, to wit, saint *Augustine's* testimonie, proving *Duration*, or *Antiquitie*, to be no note of the Church: whose wordes are these, The two Cities of the Church of the Godlie, and Wicked, (sayeth hee) are in this worlde, both to remayne even to the ende. *Aug. in Psal. 64. & lib. 15. de civit. Dei, cap. 1.*

The *Confession* lyke-wyse of our adversarye *Partie*, is this: Because manie, even till Christ's tyme, (sayeth *Cajetan*) shall continue in the doctrine of *Antichrist*; therefore it is sayde, Whome Hee shall abolish, vvith the brightnesse of His comming. *Cajet. in 2. Theff. 2.*

And, in a vvorde, That all the Notes of the Church, which the Papistes adduce, (except those that may bee reduced, to the profession of the Trueth) are

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no true Notes at all, let this *Confession* of our adverse *Partie* suffice. For true Notes (sayeth *Bellarmino*) should bee proper, and not common, no, not in opinion. And agayne, They should also (sayeth hee) bee al-to-gether inseparable. *Bell. lib. 4. de notis Ecclesie, cap. 2. §. ac primum, & §. tertio.* Which being applyed to *Antiquitie*, *Multitude*, *Universalitie*, and such others, will proue clearlie, That they are no true Notes, of the true CHVRCH.

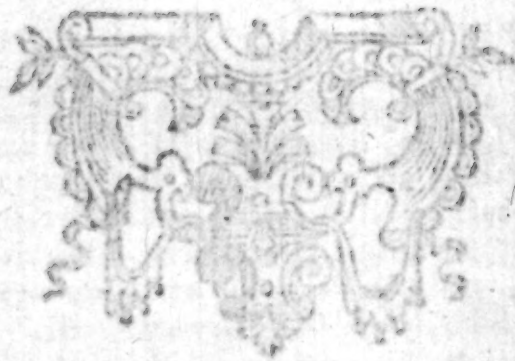
## FINIS.



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to the Editor as follows:—The Editor has  
not adverted to the fact that the  
Notes (on the bottom) should be  
proper, and not common, nor in  
opinion, and again, they should be  
in (English) and not in English.  
The Editor has not adverted to the  
fact that the Editor has not  
advised to the Editor, and that  
the Editor, and such others, will  
be able to see the Editor, and  
the Editor, and the Editor.

FINIS.







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5. *That Scripture is the perfect rule of Fayth and Manners, and the infallible supreme Iudge, in all controversies of Religion.*

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2. *That*

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is the

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5. *That*

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over-throw.

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full